



Zion's Herald

WEDNESDAY, APRIL 27, 1904



METHODISM AND THE BIBLE

*I*T is yearly becoming increasingly important to know what position reverent and responsible critics, especially of the Old Testament, have reached in Biblical study, with such measure of general agreement that their conclusions should be accepted by the ordinary minister of the Gospel, and be taught, gradually and wisely, but frankly and plainly, to less instructed Bible readers. It cannot be a healthy thing that for very long there should be a serious gap between (say) the main conclusions propounded by the writers in Hastings' Bible Dictionary and those which are accepted almost as axioms by the preacher and Bible-class leader. It is understood, of course, that many of the topics in question are not suited for discussion in the pulpit, that most of them only affect Christian faith indirectly, that none of them concern the seeker who is asking, "What must I do to be saved?" or the guide who would fain direct such a one in the right way. None the less, few subjects are of greater importance in the training of members of the church, whether young or old, than clear teaching as to what the Bible is, how it is to be read and understood, and what relation its very various parts bear to one another. The discussion which has lately been raised concerning the truth of Christianity shows how many of the objections leveled against the Bible by those who may without offence be called "infidels" are founded upon misunderstanding. Much of that misunderstanding is not only intelligible, but unavoidable, so long as the principle of progressive revelation is not properly understood, and every part of the Old Testament is inculcated as if it were as divine, as binding, and as much a part of the Christian faith as the Gospel itself. If scholarly and reverent students of the Old Testament have arrived with tolerable unanimity at certain conclusions concerning its contents which affect its interpretation and the use made of it by the ordinary believer, it is surely most desirable that a clear understanding should be arrived at as to what those conclusions are. Protestantism, which holds the Bible as its charter and its guide, will be tested during the first half of the twentieth century by its power to handle the Sacred Volume with such freedom and veneration combined that the people may study it in the fullest light of modern knowledge, yet retain their humble, trustful, passionate devotion to it as the Book of Books for the believer and the world, for all who desire to attain that eternal life which is "to know the only true God and Jesus Christ whom He has sent."

Methodism will not be behindhand in this work. Rashness is not characteristic of us as a community, and rashness in such sacred matters is little short of wickedness. But timidity is not goodness, and obscurantism is not helpful or kind. The Spirit of Truth who inspired the writers of the sacred Scriptures, and who guided our fathers to read and expound them, will still guide us as we seek to know and teach the whole truth and nothing but the truth. And it is written -- the Master Himself has said it -- "The truth shall make you free."

— REV. W. T. DAVISON, D. D., ex-President of the Wesleyan Conference and Divinity Professor of Handsworth College.

Hair Growth



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THE MALAYSIA CONFERENCE

REV. HOMER C. STUNTZ, D. D.

"THE Malaysia Mission Conference [now Annual] shall include the Malay Peninsula and all adjacent islands inhabited by the Malay race"—so reads the Discipline. And it so reads because our most farseeing Methodist prophet, Bishop J. M. Thoburn, wrote it thus with his own hand, and saw that the committee on boundaries of the Cleveland General Conference enacted his wish into law.

What a territory it is! For its peacocks and apes and gold, Solomon sent fleets from Joppa. For its spices, its jewels, its silks and its medicinal herbs of untold price, Portuguese, Dutch and Spanish explorers and admirals fought on many a gory deck. For its stores of tin the world waits today. It includes Borneo, Sumatra, Java, and the Philippines. It contains 70,000,000 people, and is sure of a future population many times that number. It has the soil, the minerals, the forests, the ports necessary for a great people carrying on a great trade. It is on "the main-traveled road" between Europe and Eastern Asia, Singapore, its capital, taking toll of all nations at her spacious wharves.

How Dr. Thoburn and wife, with Rev. W. F. Oldham and Mrs. Oldham, were moved of the Spirit to open work in Singapore in 1885, and of the signal blessing of God upon their labors, all Methodists should know. It reads as a twenty-ninth chapter of Acts might have read. The seed then planted has been watered by other laborers, God has richly given the increase, and now an Annual Conference grows up lustily in Malaysia, with a daughter Conference in the Philippines asking to be set up for herself by the General Conference of 1904, and the large outlines of another Conference looming up in the vast island of Borneo.

Conference opened in the English Church, Singapore, Feb. 24, at 9:30 A. M., Bishop James M. Thoburn in the chair. Four years ago almost to a day he opened Conference in the same place, but was so feeble that Dr. Warne (now Bishop Warne) had much of the heavier work to do for him. All were rejoiced to welcome him, all stronger than he was a quadrennium ago.

Rev. W. T. Cherry was elected secretary. It was a good choice. He has a genius for accuracy and condensation. His minutes were sent directly to the mission press, and read in print at each session. All reports of committees were handed in and given direct to type setters. The Minutes will be "out" before the Conference is forgotten.

Reports showed a healthful increase. The increase in the Philippines was over 50 per cent. over last year, and the presiding elder told of white fields and wide-open doors on every hand. Bishop Thoburn stated that complaint was made in

America that the older portion of the Malaysia Conference made few, if any, converts. This statement Mr. Shellabear refuted from the official Minutes of the past quadrennium, showing gains of over 200 per cent. in single years. Much of the apparent slowness with which visible results are attained was shown to be due to three chief causes: (1) that all Malays are Mohammedans, and therefore exceedingly difficult to reach; (2) that only three members of the Conference were wholly free from school duties to do direct evangelistic work; and (3) that the tides of Chinese life ebbed and flowed so constantly that many of the converts of each year were carried away to cities and islands where we have no churches. That this latter is not all lost, but that much of it is distinctly proven.

The work in Borneo has had, on the whole, a satisfactory year. Roman Catholics tried to steal our Methodist sheep in the Chinese colony near Sibu, but Dr. West, the presiding elder, and Rev. J. M. Hoover, our solitary spokesman in that wild island-empire, stopped the stampede, and headed it the other way. It has been a hard, lonely year for Hoover. He has been all alone, a single man, amid Chinese and Dyaks and Malays. Head-hunting and cannibalism go on just near him, but God has brought him through. The year has aged him, but it has led him nearer "the Source." He marries on the 15th of March, and he and his bride plunge again into the business of underpinning a spiritual empire in Borneo. God bless "Hoover of Borneo!" I am steaming along its northwest coast as I write this brief report. Away on our port side lie its blue hills, covered with dense forests, streaked with gold, and inhabited by unknown millions of savage and semi-savage brothers and sisters of yours and mine. They are born, they live their darkened lives of dull toil, savagery, or cannibalism, and die not knowing our Lord, nor

"The mighty hopes that make us men."

How soon shall showers of blessing make Borneo a veritable Beulah-land, "married" in utter love and faithfulness to Him who can turn her people from darkness unto light, and from the power of Satan unto God? Methodism can help answer that question.

In the Malay Peninsula the work has gone on steadily. Dr. H. L. E. Learing brought 500 Chinese colonists, many of them Methodists, into the native state of Perak at Government expense, and has had his own trials and triumphs with worthless idlers and devout believers among them. Mr. Pykett has received \$6,000 from Chinese patrons of his school, and glories in new seating, new books, a new building, and a library—all this at "Penang the Beautiful."

The Philippine work has grown to such proportions, is so far from the mother Conference, has problems so urgent, and fields so ripe for harvest, that the Conference unanimously approved the request of the Philippine District Conference and the recommendation of Central Conference, that the Philippines be set off from the remainder of Southern Asia, and be given a Missionary Bishop to reside at Manila.

Few changes were made in the appointments. Rev. W. P. Rutledge takes native work in Province Wellesley on the Peninsula, and Rev. A. J. Amery succeeds him as pastor of the English Church, Singapore. Rev. B. F. Van Dyke leaves the Anglo-Chinese School, Singapore, for vernacular work among the colonists in Perak. Dr. B. F. West was elected ministerial delegate to General Conference, with Dr. Ho-

mer C. Stuntz as alternate. Mr. John Polglase, of Singapore, is the lay delegate.

S. S. "Singora,"
China Sea, Mar. 5.

"THE ICE IS OUT"

MAINE'S LAKES AND RIVERS READY FOR THE SPORTSMEN

The magic word is passed—"the ice is out." The lumberman is happy; he sees the waters of the great Penobscot and Kennebec hurling and cracking the heavy ice floes, and making open water for his logs in their journey cityward. And the sportsman! Well, just imagine your own frame of mind at the anticipation of pulling from a flowing stream or a crystal lake landlocked salmon, trout, togue, bass, carp, perch, pickerel, etc. Happy! Why, the anglers' nightmares and daydreams during April and May are a confusion of bait, rods, reels, lines, creels, trawls and canoes.

Fishing down in Maine means much more than a journey to lake or river and casting a line. It means a trip through a section of wild forest lands, where the pines and hemlocks send forth a fresh aroma which invigorates and rejuvenates; the solitude which settles all about, broken only by the music of the birds and the sighing of the pine boughs, will banish far the bustling memory of the tumultuous city. And sport! Well, it doesn't take long to learn how to catch 'em, and whipping a trout stream or paddling a canoe you'll experience the true joys of the anglers' paradise.

To tell all about Maine's lakes and rivers and their varieties of fish would require a deal of time and space, but such popular resorts as Moosehead, Rangeley Lakes, Sebago, Grand Lake, Belgrade Lakes, and the waters of the Bangor, Aroostook and Washington County regions, tell the tale and speak for the eighteen hundred other lakes and ponds in the State. Sebago Lake is open first of all, and here are found the largest specimens of landlocked salmon in the State. Moosehead and the Rangeleys furnish trout and landlocked salmon galore, and the Belgrade lakes are famous the country over for their black bass. The waters of Washington County and the Bangor and Aroostook region are stocked with all the varieties known to the inland fisherman.

In New Hampshire, Lakes Winnipesaukee and Sunapee and Newfound Lake take the lead; but there are hundreds of smaller ponds and lakes and numerous trout brooks besides. Vermont has Champlain, Memphremagog and Willoughby, all prolific haunts, while away over the border line in Quebec, New Brunswick and Nova Scotia are many famous resorts. For two cents in stamps the Boston & Maine Passenger Dept., Boston, will send their illustrated booklet, "Fishing and Hunting," which describes the fishing and gaming section of northern New England and Canada; also another booklet, invaluable to the sportsman, with the fish and game laws of 1904 of Maine, New Hampshire, Vermont, Massachusetts, Quebec, Nova Scotia, New Brunswick and Newfoundland.



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Yale Experiments on Eating

THE director of the Sheffield Scientific School, Professor Russell H. Chittenden, who has been conducting a series of experiments to determine whether the average human being is not eating too much, read a paper last week before the National Academy of Sciences, which met this year in Washington, in which he stated that the average healthy man eats from two to three times as much as he needs to keep him in perfect physical and mental health and vigor. The subjects of the experiments were afforded by three classes of men — several professors at the school, a few students, and a squad of United States soldiers. In nearly all the tests there was a gradual reduction of meat and other protein foods. No fixed regimen was required in any case, the endeavor being to satisfy the appetite of each subject. In only one case was meat wholly eliminated from the diet. At the end of the experiments, which lasted nearly a year, all the subjects of the tests were in the best of health. Their weight in some cases was almost exactly the same as when the experiments were begun, and in others slightly lower. The bodily vigor of the men was increased and their strength was much greater. The consumption of food at the close of the experiments was much less than the recognized standard, and from a third to half as much as the average man eats. The increase in vigor was probably partially owing to the regular physical exercises of the men, but Professor Chittenden believes that it is also to be attributed to the smaller amount of food eaten. The problem of eating is a complicated one, not to be determined by a single series of experiments, and the practice of taking the "average man" as the basis of prescriptions for particular individuals is always attended by some peril.

British Taxes Increased

AUSTEN CHAMBERLAIN, the new chancellor of the exchequer, had no pleasant task to perform when, in presenting the budget last week to the House of Commons, he was obliged to re-

port an estimated expenditure for 1904-1905 of \$714,400,000, with a revenue, on the basis of the existing taxation, of only \$695,300,000, leaving a deficit of \$19,100,000 to be made up by the British taxpayers in some way. The method proposed by Mr. Chamberlain consists of the unpopular plan of increasing the income tax by two cents, and imposing an additional tax of four cents per pound on tea — an article that is dear to the heart of the average Englishman. The chancellor further proposed a readjustment of the tobacco duties, effecting thereby an estimated gain in revenue of \$2,750,000, and announced his intention to realize from unclaimed Government stock \$5,000,000 toward the deficiency. He declined to suspend the sinking fund, considering that to be bad policy. The announcements of the increase in the income tax and in the tea duty were received with loud protests. The presentation of the budget provoked great interest, the House of Commons being crowded during its statement. Joseph Chamberlain, who was present for the first time since his return from abroad, received a warm welcome from the occupants of the ministerial benches, while the irrepressible Nationalists derisively invited him to sing "Rule Britannia," and greeted him with shouts of "pig tail." Austen Chamberlain's excuse for the increased taxation consisted in the plea that the commercial depression in the United Kingdom has been aggravated by the conditions in South Africa.

Temperance in England

EVERY Chancellor of the Exchequer in England has made a reference of some kind, in presenting the annual budget, to the drink evil in England, the tax on which constitutes one of the chief sources of national and local revenue. While every sane economist knows that the consumption of liquor constitutes no element of financial strength in any country, but rather represents a vast economic waste, an apparent gain to the Government is afforded by the huge revenues which in years of prosperity roll up from the general indulgence in alcoholic beverages of well-paid workmen. When times are hard and small economies are generally enforced, the British Chancellor at the time being in office indulges in the traditional witticism regarding the gratifying increase in temperance, and makes up the drink tolls as he may. The whisky income of the London County Council exceeds \$1,000,000, and the provincial county councils raise four times as much. The snare of the whole business lies in the fact that since the British financiers have been trained in the idea that it would be impossible to balance national accounts

without the heavy receipts from drink, they have come to regard intemperance with indulgent eyes, as a source of financial supply rather than an abhorrent evil, and contend that it ought to be regulated on business principles — which is a good deal like allowing a fire to spread through a community unchecked and then taxing every man a round sum whose house has burned down. Moreover, the treasury experts are easily led on by this practice to the further position of believing that the "vested interests" of the liquor-dealers, thus heavily taxed, deserve protection, and that there is ground for compensation when the privilege of selling liquor for private profit is withdrawn. The temperance reformers in England, on the other hand, with increasing zeal and earnestness, denounce every proposal for compensation for the loss of what they assert is an unclean, demoralizing trade, and favor the most strenuous measures for the driving of the public houses out of existence.

High Record of Exports

EXPORTS of manufactures from the United States seem likely to make their highest record in the fiscal year, which ends with the month of June, 1904. According to a report made by the Department of Commerce and Labor, the total of exports during the eight months ending with February is \$20,000,000 larger than in the corresponding eight months of the fiscal year 1900, which was the record year in exports of manufactures. For the eight months ending with February, 1904, the total exportation of manufactures was \$288,400,924. While the troubled conditions in the Far East are causing a considerable diminution in the exports of cotton manufactures from the United States, practically all of the other important exports show a marked increase.

Anthracite Coal Companies' Decision

THE recent decision of the United States Supreme Court in the anthracite coal companies' case has been attracting public attention very generally, and is considered by the press to be of great significance. The proceedings were begun by W. R. Hearst, and in the suit before the United States courts in New York the Interstate Commerce Commission desired to have the contracts and other books and papers submitted to it as evidence. The companies refused, on the ground that that would be an unwarranted interference with private business, and the circuit court sustained the refusal. The Supreme Court has now reversed the decision of the circuit court. Its opinion, delivered by Justice Day, is unequivocal

in its support of the contention of the Interstate Commerce Commission that it is authorized to probe to the uttermost any alleged combination in restraint of interstate commerce. The Commission is declared to have "the right to know how interstate traffic is conducted, the relation between the carrier and its shippers, and the rates charged and collected." As the contracts between the coal railroads and the coal companies "have direct relation to a large amount of carrying trade," the Supreme Court sees no reason why they can be withheld from examination as evidence by the Commission. By this decision the hands of the Interstate Commerce Commission will be strengthened, as that body is confirmed in its claim that it must have access to documents which it believes may aid in the solution of the problems brought before it. Corporations are thus taught that they must obey the law, as well as individuals.

Carnegie Hero Fund

ANDREW CARNEGIE has created a fund of \$5,000,000 for the benefit of "the dependents of those losing their lives in heroic effort to save their fellowmen, or for the heroes themselves if injured only." Provision is also made for medals to be given in recognition of heroic acts. The endowment is to be known as the "Hero Fund." The trust is placed in the hands of a commission composed of well-known men. The scheme was conceived by Mr. Carnegie immediately after the Harwick mine disaster. In a letter Mr. Carnegie thus outlines the general scheme of the Fund: "To place those following peaceful vocations who have been injured in heroic effort to save human life, in somewhat better positions pecuniarily than before, until again able to work. In case of death the widow to be provided for until she remarries, and the children until they reach a self-supporting age. For children exceptional grants may be made for education. Grants of sums of money may also be made to heroes or heroines as the commission thinks advisable, each case to be judged on its merits." The usual provision for reports and accounting is made, and it is directed that a roll of the heroes and heroines shall be kept displayed in the office at Pittsburg.

Trade with Japan

TABLES prepared by the Bureau of Statistics show that Japan's largest customer is the United States. In 1903 the exports from Japan to the United States were 82,725,000 yen, to China 64,996,000 yen, to Great Britain 16,544,000 yen, to India 8,085,000 yen, and to all other countries 117,152,000 yen. The United States took as much of the products of Japan as all of Europe and nearly twice as much as China. In 1902 in respect of exports to Japan this country stood second, and at the end of 1903 was but \$1,227,000 below Great Britain, which still holds the lead. The United States has made much more rapid gains in the line of exports to Japan than any of her principal rivals. The chief rivalry for the classes of merchandise for which this country is seeking a market in Japan is

between the United States and the United Kingdom — the class of goods imported into Japan from China being chiefly non-competitive so far as relates to the United States, while in the case of India the sole competitive article is cotton. Japan takes cotton freely from India in years when the supply is large in the latter country, owing to the fact that prices of Indian cotton are lower than those of cotton from the United States.

Statistics of Stone

THE statistics of stone for 1902, presented in the annual volume of "Mineral Resources," published by the United States Geological Survey, are of special interest because of the completeness of the canvass by which they were collected, most of the quarrymen being visited personally, in connection with the collection of statistics of labor, wages, and expenses for the Census office. The mining census taken in 1889-'90 showed that the value of the stone produced in the United States was \$53,035,620. The Census of 1902 places the value of the stone production of the country at \$64,559,099. In the interval the yearly value of the output fluctuated. In 1896 it decreased to \$31,346,171. Though showing a large increase in value of production, the stone industry for 1902 exhibited less activity than in 1901 — a fact which is to be attributed in part to the check given to the building trade by various builders' strikes all over the country. In some places, also, there were strikes among the quarrymen, although not generally, as the quarrymen themselves are not as a rule union men. The coal strike of 1902 also had a repressive influence on the stone production, for some of the large producers were unable to get coal for their engines.

Institutional Charities in Japan

THE greatest development of Japan in charity has been in the institutional care of able-bodied adults and of dependent children. In 1898 a commission was appointed to consider the problem of caring for indigent adults. As a result of the recommendations of the commission workshops were erected in Tokyo where the poor have been put to work and their earnings applied to their support. These workshops have been supplemented by agencies for furnishing drivers of vehicles, mowers of lawns, etc., with simple occupations, the employee remaining under the control of the agency and his earnings being applied to his support. The aged, the cripples, and those incapable of any form of labor, have also been cared for under sanitary conditions, and their children have been reared at the public expense and under public oversight. It is not unusual now to find in Japan that workshop inmates such as the blind, the paralytic, the infirm, the high and low grade idiots, and persons who have lost one or more limbs, acquire a degree of skill in performing some particular task that enables them to earn more than is necessary for their support. In the children's institutions boys over seven are placed largely in the hands of the older and more experienced lads. Young girls go to school carrying upon their backs infants

that have been entrusted to them so as to lighten the tasks of the regular teachers. These attendants are divided into four classes — those watching over the children's clothing, their food, their cleanliness of person, and their physical training. An excellent feature of the Japanese method of training institutional children is the requirement of a kindly demeanor on the part of the attendants, and in every practicable way the effort to provide a mother's tenderness and sympathy is encouraged. Foundlings are boarded out for three years with nurses who are paid a small amount per month.

Hampton Institute Anniversary

THE annual anniversary exercises of Hampton Institute, Virginia, were held in the gymnasium, April 21, and consisted of speaking by students and graduates, interspersed with singing of plantation and Indian songs, and addresses by distinguished visitors. There was the usual display of the work of the students in the various branches of manual and technical training. On April 20, "Virginia Day," Governor Montague of that State, well known for his sincere interest in education, visited Hampton, joining a party of Northern visitors who are now making a tour of the educational systems in the South on the invitation of Robert C. Ogden. Hampton has long been the show institution of the South in point of educational accomplishment, but abundant evidence was afforded at this anniversary that the training there given is of a substantial sort. A notable feature of the anniversary this year was the addresses by the visitors. Governor Montague declared that it is important that every boy be taught that he "might be greater than the President of the United States — that he might live a true, noble, and contented life in the sphere where duty calls him." "I would not shut the door of hope against any man," said the Governor, perhaps forgetting for the time being the question of race. Governor Montague does not believe that the State should pay for the classical education of the negro, holding that if the negro wants classical education he must work for it. Dr. Charles D. McIra, president of the North Carolina State Normal School, and Dr. S. C. Mitchell, of Richmond College, who are representative leaders of Southern thought in educational matters, made trenchant addresses. Dr. McIra made an appeal for greater efficiency in the teachers sent into the country districts — places which it must be the aim of any genuine educational improvement in the South to reach. He feared that little improvement in this direction can be expected while cotton-pickers and tobacco stemmers, and even convicts on the highways, are rated as worth more than teachers. Dr. Mitchell, speaking of the objection raised to State aid on the ground of "paternalism," declared that that cry has lost its meaning. "Paternalism under a monarchical form of government becomes fraternalism in a democracy," he said. "When we advocate education we advocate something which is more expressive of the inner spirit of democracy than anything else in our Government." In none of the ad-

resses delivered at the anniversary was there a suggestion of anything connected with the political rights or wrongs of the negro. While in the exhibitions at the anniversary a certain air of being on parade was evident in the songs of students, the intense religiousness of their nature came to full and thrilling expression.

Secretary Taft on the Philippines

AT a special meeting of the New York Chamber of Commerce, held last Thursday, the Secretary of War, William H. Taft, delivered a lengthy address on "Conditions in the Philippines." Mr. Taft pointed out that the people of the United States have under their guidance in the Philippines an archipelago of 8,000 islands, the population of which is about 7,600,000 souls. Of these 7,000,000 are nominally Christians, and 600,000 are Moros or of other pagan tribes. Secretary Taft states that no injury beyond the cost of life and of money in effecting the mastery of the islands has occurred to the United States from their occupation, nor has a selfish use of the Philippines been made by this Government. The charge of a suppression of freedom he declared to be unfounded. The great difficulty encountered in making our grant of civil liberty useful to the Filipinos is their failure to understand what their rights are and their incapacity to maintain them. Ninety per cent. of the inhabitants are yet in a hopeless condition of ignorance, and unable intelligently to wield political control. They are subject, like the waves of the sea, to the influence of the moment, and any educated Filipino can carry them in one direction or another as the opportunity or the occasion permits. The islands themselves give every indication of furnishing a revenue sufficient to carry out the plans of the United States for the material and intellectual development of the country and its people. Of the forty-one provinces of the Philippine Islands fifteen now produce commercial quantities of hemp. There is great need of further facilities of transportation and communication. Secretary Taft declared that in general everything that the United States does for the Filipinos will only make their association with this country more profitable to the United States.

Smoot Inquiry Continued

THE feature of the Smoot investigation this past week was the testimony given by Angus M. Cannon, for twenty-five years president of the largest Mormon "state" in the world, and Patriarch in the Mormon Church, a position which ranks next to that of the Twelve Apostles in dignity. Mr. Cannon's testimony, which was largely of a personal nature, was no less sensational than was that of President Smith. He declared that while he has not paraded his various families, he has nourished them "in honest pride," and would follow the dictation of his own conscience in the matter of still living with them. Judge O. W. Powers, formerly an Associate Justice of the Utah Supreme Court, reviewed the political history of Utah to show the close relation of the Mormon Church with political affairs, and also the intimate association of the church with the local and

municipal governments. The testimony of Judge Powers proved conclusively that the Mormon Church controls in civil as well as ecclesiastical affairs.

British War Office Journal

AN indication — to conservative Britishers very startling — that a new order of things now prevails in the British Army, is afforded by the announcement that the War Office, which hitherto has regarded journalism as the army's most deadly enemy, is to publish a journal of its own, edited by the chief of the general staff, General Sir Neville Lyttelton, who comes of a scholarly family and is considered an adept in the theory and science of war. Criticism of official measures is barred in the new journal, but with this exception every branch of military knowledge is to be dealt with. All the members of the British Army, officers and men, are invited to contribute. Commenting on this liberality of appeal a newspaper critic, caustically observing that the British Army numbers 927,684 men, "exclusive of mules and horses," remarks that many half-pay officers have been waiting all their lives for such a chance to ventilate their opinions. Prizes are to be offered for essays on certain subjects. The *Times* suggests essays dealing with common things. "Then perhaps," it says, "we should not have officers unable to understand why a balloon which rises half a mile at Aldershot would not rise at all from a South American mountain 3,000 feet high, or why oil that is fluid in Calcutta should be solid in Tibet." There are many bright officers in the British Army, and what is needed is a free road for advancement of the brainy over the boosted, and of men of sterling merit over petted darlings who are simply social favorites.

Situation in the Far East

THE River Yalu continues to figure largely, albeit in a negative way, in the despatches coming from the Far East. Both the Russian and the Japanese armies are strung out along the Yalu, but no big battle has yet been precipitated. The Russian policy evidently is to draw the Japanese across the Yalu, in the hope of dealing their troops crushing blows when over the line well into Manchuria. At the same time the Russians mean to make the crossing of the Yalu as costly to the Japanese as possible. Whether the Japanese, flushed with the sense of great victories at sea, really mean to press on across the river, or will try instead a waiting game, quietly settling down in their trenches on the Korean side, there to wear out the patience of the Muscovites, does not yet appear with certainty. General Kuropatkin's subordinate, General Kashtalinsky, is anxious to engage the enemy, but his superior officer strictly forbids even small skirmishes where it is possible, to avoid them, evidently reserving for himself the honor of delivering a decisive battle. In the meantime the cavalry and artillery at the front are engaged in constant drills and reconnoissances. Viceroy Alexieff and General Kuropatkin have had a falling out, and the former has resigned. The resignation of Admiral Alexieff has not yet been accepted by the Czar. Admiral Skrydloff is said to have declined to go to

the Far East if Alexieff is allowed to remain.

Some excitement has been caused in diplomatic circles by the report that Russia has determined to treat as spies any press correspondent employing wireless telegraphy. Secretary Hay has reserved the right to act in any case where an American citizen may be arrested for violating such an order, and the British Government is said to be contemplating a protest against the Russian edict. It is claimed by the Russian General Staff that General Kuropatkin now has 300,000 men at the scene of war, a force considered sufficient "for present requirements." The Russian squadron, which for some time has remained inactive at Vladivostock, suddenly appeared off Gensan, on the east coast of Korea, on Monday, and sank a Japanese merchant steamer. It is thought that this movement was made in the hope of intercepting some unprotected Japanese troopships. The defences of Port Arthur have been much strengthened within the past few weeks. The talk of mediation by King Edward still goes on, but it is generally thought that mediation is impracticable until one side or the other wins a substantial victory.

Discovery at Thebes

THE discovery is announced by Edward Naville and H. R. Hall — in connection with the excavations carried on by the Egypt Exploration Fund — of the most ancient shrine yet uncovered at Thebes, namely, the mortuary chapel of King Mentuhetep Nebkherura of the Eleventh Dynasty, B. C. 2500. The chapel is in an unexpectedly good state of preservation. It is confidently expected that through this discovery much will be learned regarding the history and art of the Eleventh Dynasty.

Cathedral Circled by Chapels

BIshop POTTER, who has taken great interest in furthering the project of a Protestant Episcopal Cathedral in New York city, some years ago suggested that if the apse of the cathedral were surrounded by a ring of chapels the polyglot worship so facilitated would serve an excellent public purpose by illustrating the diversified religious life of the great metropolis and affording an object lesson in Christian unity. A lady interested in the Huguenots has now given the money necessary to erect the second chapel of the series projected, as a memorial of the Huguenots in America. The original Huguenots knew neither cathedrals nor bishops of their own, but the affinity of the Protestant Episcopal Church, both in England and America, for the reformed churches of the Continent, has always been marked. New York in its early days presented a marked spectacle of religious toleration, first in the consideration which the English Church received from the Dutch, and afterwards in the consideration repaid when the established church of Manhattan became English. The "French Church" in New York has during a great part of its long and honorable history been in affiliation with the Protestant Episcopal Church. The new chapel will be a very appropriate monument of the Huguenots, who contributed a strain of excellent quality to the social and religious life of America.

THE PRIDE OF DOUBT

THERE are as many kinds of doubt as there are different temperaments. A reverent and sincere uncertainty in the face of the majesty and mystery of the universe is, perhaps, the noblest form of all, and the kind in which Tennyson asserted that more real faith might lie than in a ready confession of creeds whose vital grip upon the confessor was lacking. There is another kind which we meet more often, a flippant form of questioning which roots in a haughty pride and desire to follow the fashion. Somehow the notion seems to prevail that the greatest men in science have cast aside the old faiths, and that, if one is to be fashionable in mental furnishings it is necessary at the outset to become a doubter. We are constantly meeting these ever-ready disputants, who are quick to announce their skepticism as something in which they take real pride. If they appeal for assurance and comfort, it is often evident that they do it from the joy that they take in the fact that they are enabled to become objects of compassion.

To one who knows the anguish of struggle for certainty, and who holds his precious body of truth in the consciousness that it has been gained by hard fighting, the proud doubter is an exasperation. It is truly hard to be patient with him. There is little to be done for him. He delights in argument; and the soul's confession of its experience of assurance is too sacred to be laid bare to him, for he would only laugh. The pride of doubt may be shaken by adversity or become sickly from feeding on itself. It is best to let it alone; to endure its taunts patiently; to wait God's purpose; for proud doubt is inevitably at length brought low.

AT THE FEET OF JESUS

FULL twenty times in the four Gospels do we find men, women, and children, and in some cases a multitude of sick folk, in the attitude of worship, supplication, helplessness, or joyful thanksgiving, "at the feet of Jesus." The words are picturesquely suggestive, especially when the individual scenes come before us. For instance, we find early in the Master's ministry an awakened sinner falling at His feet, amazed with the miracle that had been wrought when the disciples at His word launched out into the deep and cast down their net for a draught. The owner of the boat, Simon Peter by name, seeing in the act a revelation of a divine presence and a divine power, and seeing himself a lost sinner in the revealing light of this majestic presence, fell at the feet of Jesus and cried out: "Depart from me, O Lord, for I am a sinful man!" There, in that attitude, and with a different cry, myriads of awakened sinners have found peace since that hour.

A little later we find the very embodiment of outcast helplessness prostrate before the Lord. A man full of leprosy, near to death's door with the malady, having by some means not known to us heard of the mercy and kindness of the great Physician, ventured to come with the cry, "If Thou wilt, Thou canst make

me clean," and cast himself down in homage and abasement and uttermost need before the Master. He had no other refuge. There was no other place on earth where he was welcome except just there. As we study the spectacle we are reminded how many hosts of helpless and hopeless men and women — hopeless but for the hope set before them in the Gospel — have found solace and relief and healing at the same place — at the feet of Jesus.

Further on in the story we note a broken-hearted father, afflicted with the sorrows and sufferings of his child, in the same attitude. The Lord has just come down from the Mount of Transfiguration, and He finds the disciples appalled and at their wits' end in the effort to do something for a writhing, wretched demoniac child, whose father had brought him for relief to the camp where they were tarrying at the base of the Lebanon Mountains. When Jesus appears He elicits the story from the man, who then falls with sobs and cries at the feet of the Healer, waiting for His omnific word. An anxious, distracted father, carrying the burdens of his imperiled or fever-stricken or tempted boy to the Master, and casting his load down at the feet of Jesus — ah! how often through the ages, and in how many places, has that picture been reproduced!

A companion piece is soon found for this spectacle, when we see a heathen mother, a Syro-Phoenician woman, bewildered and grief-stricken, following the Master and His disciples along the mountain road, and waking the echoes with her cry: "My daughter is grievously tormented with a devil. Have mercy upon us!" She meets with silence, with rejection, with words of seeming opprobrium, and at last has the door shut in her face. But she breaks through the proprieties, pushes her way into the house, finds the Master, and with the cry, "Lord, help me!" falls at His feet. To her came the cheering words of comfort: "O woman, great is thy faith; be it unto thee even as thou wilt." Where can a mother find a place of sure repose, of quiet and assuring confidence, of hope and light, when her heart is heavy-laden with the sins, the sorrows, the temptations, the perils of her wayward daughter, or when carrying the ordinary burdens of anxiety which are inevitably a part of the experience of motherhood — where, except "at the feet of Jesus?"

Then, too, we find bereavement casting its burden down before Him. Mary of Bethany, hearing the precious message, "The Master is come and calleth for thee," hurries out of doors, and when she finds Him, her outcry of grief and perplexity and dismay is: "Lord, if Thou hadst been here, my brother had not died;" and she falls at His feet. Prostrate there, she heard the wonderful words which for nearly nineteen hundred years have been spoken at the head of funeral processions in every land where the Gospel has been preached, "I am the Resurrection and the Life," and she felt the hope and comfort which countless millions, in similar straits, their souls almost torn to pieces with the severity of the loss which has come upon them, have experienced, when, with all their need, their burden of sorrow,

their loneliness, and their helplessness, they have fallen down before Him, and realized that He was able to help even unto the uttermost.

"Ah! whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

Since Jesus Christ is the same yesterday today and forever, mortals are still privileged to cast themselves down before Him, and find rest and guidance and pardon and manifold blessings. When all other refuges fail, when the intellect is baffled, and reason is distracted, and human wisdom can afford no light, and the soul is at the extremity of its strength and power to endure, then there is for the burdened man or woman a sure and accessible refuge available — "at the feet of Jesus!"

More "Passive Resistance"

THE "Passive Resistance" movement in England still continues to attract attention. At Bromley in Kent 118 "passive resisters" have been summoned to court in a single day. At Bristol one hundred cases in a day, and in smaller cities fifty cases, have not been uncommon of late. Rev. Reginald J. Campbell, pastor of City Temple, London, with forty other "passive resisters," recently appeared before the court at Enfield. Five magistrates were on the bench — three Churchmen and two Nonconformists. Rev. R. J. Campbell and H. Storer Toms were chosen to act as spokesmen for the whole number. Mr. Campbell began — in the urbane Pauline manner of initial compliment to the judges on the tribunal — by thanking the magistrates for their courtesy in allowing him to speak on the floor of the court. The only objection he had to offer was a conscientious one. "We object," said he, "to being compelled to pay for a form of religious instruction in which we conscientiously disbelieve and against certain features of which our very existence as Nonconformists is the standing protest." The judges who heard Mr. Campbell's plea no doubt personally appreciated his graceful style of complimentary address, but, acting officially as the exponents of English law, issued the customary orders to collect the "rates" by legal process.

Canon Henson Again

AGAIN Canon Hensley Henson of Westminster Abbey, preacher at St. Margaret's, rector of the official church of Parliament, has stirred up ecclesiastical England. A year or two ago, it will be remembered by many, he aroused no little excitement by his courageous championship of full fraternization with the Wesleyans and Nonconformists. Now he has set everyone talking by a remarkable article in the April number of the *Contemporary Review* on "The Future of the Bible." He stands very distinctly for the new reformation, which is ranging under its banners so many of the strongest minds and purest hearts. He finds a striking resemblance between the situation in which Christians stand at the beginning of the twentieth century and that in which their religious ancestors stood at the beginning of the sixteenth, in that now, as then, the church must choose between conforming its doctrine and discipline to the accumulated knowledge of the time or breaking forever with the intellectual progress of Europe. The time is critical, as thoughtful Christians in all churches are becoming increas-

ingly conscious. Protestantism must not make the mistake that Rome did, and set the decisions of the church in antagonism to the conclusions of enlightened and devout human reason. The Canon fully recognizes that there has been a radical change in educated Christian thought with respect to the sacred writings of Christianity, and he thinks it time for a revising of the lessons read, by authority, in the Established Church, and the introduction into that communion, perhaps in part, of selections from accepted Christian classics outside the Bible.

He does not regard the future of the Bible as at all in doubt in essential respects. It will hold its fundamentally important and influential place for three reasons: because it is the best manual of fundamental morality of which we have any knowledge, linked with the enthusiasm of religious conviction and constantly illustrated by famous examples; because it is the best available corrective of ecclesiastical corruption; because it is the most effectual check we have on the materialistic tendencies of modern life. The Canon argues these points with great clearness, and makes a strong case. He is decidedly a strong man, a strenuous worker, a thorough scholar, an organizer of missions in East London, a most devoted Christian, independent, liberal, eloquent, fearless, and barely forty-one years of age. He will be heard to some purpose during the next thirty years.

Salvation and Sanitation

BISHOP POTTER, addressing recently some candidates for ordination, told of a visit he once made to an Italian tenement. In an old woman's room he saw, between the pictures of the Virgin and the Crucifixion, a portrait of Colonel Waring, the late street-cleaning commissioner of New York. The Bishop asked the woman if she prayed to Colonel Waring. "No," she replied, "but every time I pray to God I thank Him for the man who made the streets clean and safe for my children!" It is an important part of the mission of every true minister to make the world, so far as possible, hygienically as well as morally "clean and safe" for the multitudes about him. Cleanliness is next to godliness, which means that it ought to accompany it. Salvation and sanitation have an affinity the one for the other.

A Christian Gentleman

IN the death of Capt. Horatio G. Herrick, of Lawrence, which occurred, April 18, there passed on one of the most courteous, intelligent and honored of our laymen in New England. Born in Alfred, Me., in 1824, he graduated from Bowdoin College when twenty years of age. He studied law, and was admitted to practice in the courts of Maine in 1847. While practicing his profession in Saugus, to which place he had removed, Gov. Andrew in 1862 appointed him draft commissioner, and one year later the Secretary of War honored him with a commission as captain and provost marshal of the sixth district of Massachusetts. He served his country faithfully in this capacity until 1865, when he was mustered out of the service of the United States. In November, 1865, one month after he received his discharge, Capt. Herrick was elected high sheriff of Essex County, and served continuously for thirty years, having been re-elected to office nine consecutive times, to terms of three years each. In 1895 he refused to accept the nomination. Capt. Herrick was appointed to and served as a member of the Prison

Commission in 1871, and has been president of the board of directors of the Essex County Industrial School since its incorporation. He has been an honored member of the Lawrence school committee, and was trustee of the Lawrence Savings Bank, and a member of the Board of Trade. He was an active member of the Haverhill Street Church. When pastor of Garden St. Church, Lawrence, the editor made his acquaintance, which ripened into a permanent and delightful friendship. The deceased was unusually alert and comprehensive in his reading and thinking, holding exalted ethical ideals, and his Christianity was of the best St. James' type. Dignified in his bearing, a very intelligent

which is but a new version or application of the "in honor, in life, preferring one another" rule of Christianity. The loss of the "Tecumseh" threw the advance of the American fleet in Mobile Bay into momentary confusion, and it was then that Admiral Farragut, lashed in the buttock shrouds of the "Hartford," used his energetic language regarding torpedoes, and, instantly determining to pass the halting "Brooklyn," called down to Captain Jouett of the "Hartford" (who lately died as a rear admiral): "Give her four bells, Jouett. Go ahead!" But since Farragut's day, as the lamentable experience of the Russians off Port Arthur shows, the torpedo, whether in its mobile form or placed as a mine, has become developed to such an extent that the bravest sailor that ever trod a quarter-deck might be pardoned for feeling nervous when coming into the neighborhood of such secret, satanic engines of war.

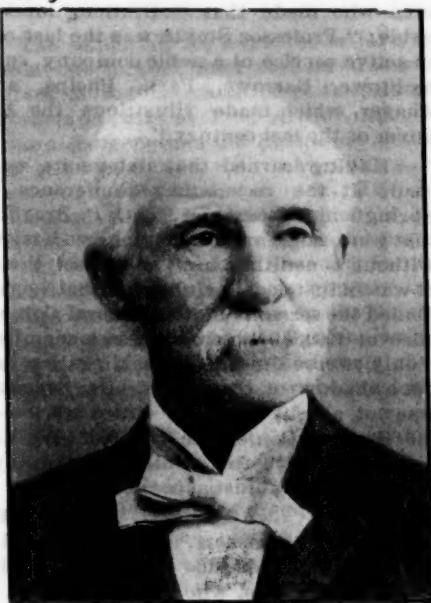
Christians Not Milk-sops

AMONG the deeds of heroism which followed quickly upon the terrible explosion on board the "Missouri" deserves to be mentioned with abundant praise the daring act of a chief gunner's mate by the name of Monson, who, leaping through the suffocating gases into the powder magazine, slammed the great door behind him, and, by putting this steel barrier in the way of the flying sparks, probably saved the ship from destruction. As Monson well knew beforehand, the magazine was immediately flooded. When the rescuing party opened the door the water was already up to his neck. In a moment more he would have been drowned. It is pleasant to read that Monson was a member of the Naval Young Men's Christian Association. Titus, the first man to scale the walls at Pekin, was also a Christian Association man. Admiral Uriu was a Young Men's Christian Association man at Annapolis. The gunner who fired the first shot at Manila Bay was also a member of one of the Associations. Let all the small boys (and big boys, too) meditate upon this. A Christian man need not be a milk-sop. Good hearts are not faint hearts. The tendency of Gospel teaching and training is to make manhood that can do and dare, and, if need be, sacrifice and suffer.

Noteworthy Plant and Its Needs

THE Boston Young Men's Christian Association is in a transition period. Two decades of work on the present site, and the recent eight years of constant and exceptional growth have exhausted the resources of the existing plant. The Association has grown from two departments to five since 1896, and from seven branches to twelve. Within the same period the running expenses have increased from \$35,986 to \$78,682—an increase of over 118 per cent. Yet the last year closed with all bills paid, and only \$8,000 was needed and secured from special friends of the work. Educational work is now carried on in buildings apart from the Association building.

Unless the work is to be stationary and unprogressive, speedy action to enlarge the facilities for work is a pressing necessity. The plans already formed contemplate the erection of a new central building quadruple the size of the present accommodations. A new branch in Dorchester is planned, and the financial canvass will be speedily undertaken. There are endowment funds in hand and in sight amounting to \$152,000. The sale of the present property, plus these funds, would yield approximately \$1,000,000 toward the ultimate realization of \$3,000,000 endowments, and



THE LATE CAPT. H. G. HERRICK

and interesting conversationalist, a true gentleman, an excellent citizen, and a valued friend, he will be tenderly remembered by a multitude who had known him in his long and useful career.

Capt. Herrick made his home with the widow of his son, Mrs. F. St. Clair Herrick, Lawrence, where he passed away. He leaves, also, two grandchildren, the Misses Herrick.

"After You, Pilot!"

THE heroic act of Lieutenant Davidson of the "Missouri," whose body was found in the turret in a position that showed that he must have given an order to the men to hurry out, and kept back himself that they might have the first chance to escape through a small opening from that place of fiery torment, is worthy to be recorded among the noblest deeds of the American Navy. History is apt to repeat itself. This incident recalls the self-sacrificing devotion of the noble Lieutenant Commander Craven, who had command of the monitor "Tecumseh," which led the advance of Farragut's fleet at Mobile Bay. The "Tecumseh" struck a torpedo, and almost immediately sank. Craven and the pilot sprang toward the narrow entrance leading out through the turret to the deck. The chivalrous Craven, stepping back, cried: "After you, pilot!" The pilot rushed up and out to safety, but that delay of an instant cost Craven his life, for he went down with his ship. No knightlier act of self sacrifice in a supreme emergency of life has ever been recorded. It was a kind of consummate courtesy, an almost romantic grace of self-renunciation, that the gallant Craven—who was no craven—showed.

Lieutenant Davidson of the "Missouri" proceeded on this "after you" principle —

including plans for several new branches, accommodating not less than 10,000 members. The new central building will include a splendid gymnasium, a café, a fine auditorium, attractive social rooms, a good library, a roof garden, and numerous other features. No higher compliment could be paid to the thoroughness of the work than the authorization of the Evening Institute to confer the degree of Bachelor of Laws, and the probable willingness of the Great and General Court to remove restrictions on the present site. The Association appeals for endowment funds by gift, bequest, or on the annuity plan, and there is every reason to believe that it will find a responsive public.

PERSONALS

— Miss Clara Collier, of Chentu, West China, arrived at New York on Monday, on the "Arabic," of the White Star Line.

— Professor Dods and Professor Stalker of Edinburg have sailed in the same steamer for this country to fulfill speaking engagements of long standing.

— Through the generous provision of two well-known laymen of the church at Auburndale, Rev. Dr. and Mrs. F. C. Hadcock are on their way to Los Angeles.

— Dr. Albert Carman, the untitled Bishop of the Methodist Church of Canada, will deliver an address at the Commencement exercises of Northwestern University, in the Auditorium, Chicago, June 16.

— Gen. Lew Wallace, the Hoosier soldier, diplomat, and author, to whom a loving cup was presented recently by literary friends of the West, has just celebrated his 77th birthday at the home of his son, Henry Wallace, in Indianapolis.

— Rev. H. E. Froock, formerly of the East Maine, now of the Central New York Conference, but State superintendent of the South Dakota Anti-Saloon League, with headquarters at Mitchell, is bereaved in the death of his mother, who passed away, March 29, aged 83 years.

— The Boston *Transcript* of Saturday night, in its educational notes, says: "Dr. C. C. Bragdon, principal of Lasell Seminary, has returned from his winter sojourn in Southern California. When he entered the chapel on Friday, at the noonday service, he was greeted with prolonged applause."

— Rev. Dillon Bronson has gone West to visit St. Louis and Iowa, and expects to return to sail, with Mrs. Bronson, for Naples on the "Romantic," May 14, for a round-the-world journey of fourteen months. Rev. George S. Butters begins his pastorate at St. Mark's Church, Brookline, next Sunday. The 4.30 vesper services will be continued through May.

— Mrs. Hannah K. C. Eddy, who died at the age of 77 last week, in Beirut, Syria, as the result of a fall downstairs, was long a faithful Presbyterian missionary in Syria. She was the daughter of Rev. Dr. R. W. Condit, for forty years pastor of the Presbyterian Church at Oswego, N. Y. Mrs. Eddy, who was a graduate of Mount Holyoke Seminary, where the missionary interest has always been strong since the days of Mary Lyon, went to Syria in 1852.

— Dr. Walter M. Patton has been chosen to fill the Florence B. Nicholson chair of philosophy and the English Bible in Baker University, Baldwin, Kan. Dr. Patton is a graduate of McGill University, Canada, where he won prizes in Hebrew and Greek Testament, the natural sciences and theology. He also studied abroad from '94 to '97, and has Ph. D., magna cum laude,

from Heidelberg University, Germany. For the past three years he has been as assistant to Dean Sanders, Yale University, as instructor in Biblical literature.

— Rev. and Mrs. W. D. Woodward, of Norwich Town, Conn., are sorely afflicted in the death of an infant daughter, Ruth — the sunshine of the parsonage. This is the fourth time the Great Reaper has gathered from this home "the flowers that grow between." Mr. Woodward has penned a few lines "In Memoriam" which appear on the obituary pages.

— The *Congregationalist* of last week, in presenting a fine tribute to the late Prof. Egbert C. Smyth from the pen of Prof. Hincks, thus calls the roll of the famous men who made that institution memorable: "Professor Smyth was the last one in active service of a noble company, such as Stowe, Barrows, Park, Phelps, and Thayer, which made illustrious the Andover of the last century."

— Having learned that statements were made at the recent Lay Conference in Springfield concerning Dr. C. C. Bragdon that were false and damaging, we hasten, without consulting him, to correct them. It was industriously circulated that he attended the sessions of the General Conference of 1900, of which he was a member, "only twelve times." This allegation has not a shadow of truth in it. Dr. Bragdon was not absent from one entire session of the General Conference of 1900. We are happy to relieve this noble Christian layman from this unjust aspersion.

— At his own request Rev. E. H. Thrasher, of Minnesota, has been granted a year's leave of absence on account of the illness of his wife, who passed through a serious operation for appendicitis, but is now rapidly recovering. They are at their summer home in Greenfield, N. H. Mr. Thrasher will be remembered as one of our New England young men, born in Nashua, N. H., a graduate of Wesleyan University and Boston School of Theology, a member of the New England Conference for twelve years. Should any of the brethren need, he would be willing to supply their pulpit for a Sabbath.

— Thomas L. Rushmore, who died recently at the advanced age of 82, was for fifty years a leading figure in the mercantile trade of New York, and one of the most prominent laymen of the Methodist Episcopal Church in this country. He was born in Brooklyn in 1822. At the outbreak of the Civil War the firm of which he was the head equipped its clerks for ninety days' service and paid them their salaries while at the front. Mr. Rushmore himself also enlisted in the army. Subsequently his home at Orienta Point became for many years a rendezvous for Methodist clergymen. Mr. Rushmore was a brother-in-law of George I. Seney, founder of the Seney Hospital in Brooklyn. He was for thirty-five years superintendent of the local Methodist Sunday school, and took great interest in education.

— The latest word from Bishop Thoburn, who, as our readers will remember, is in a hospital in Vancouver, British Columbia, is, we regret to say, unfavorable. On reaching Vancouver he placed himself under the charge of two surgeons, who by the aid of X-rays, discovered that the placing of the broken limb in plaster at the time of the accident had proved a failure. They immediately determined on a second operation, which was successfully accomplished, but involved the use of the knife and caused a severe shock to the constitution. The Bishop is rallying, however, but it will be six or seven weeks before he can hope to leave the hospital. He does

not intend to attempt any public work whatever before midsummer, but feels assured that in this time of sharp disappointment and some little suffering he will be remembered in the prayers of friends generally. His address is 794 Burrard St., Vancouver, B. C.

— General Booth of the Salvation Army completed his 75th year on Sunday, April 10. Within the last few months he has been preaching and organizing in America, France, Germany, Norway, Sweden, Denmark, Belgium, Scotland, and Ireland; and yet he has actually started for the Continent on a three weeks' tour throughout Germany and Scandinavia. Within a fortnight of his return he is booked to visit Switzerland. The only indication of age in this indefatigable leader is a slight tendency in his tall and stalwart figure to bend.

— Mrs. Lovie Ricker Stratton, wife of Rev. Dr. F. K. Stratton, of Melrose, has received signal honor at the hands of the Joint Hymnal Commission — a church dedication hymn written by her being given place in the new Hymnal. We understand she is the only person in this region thus honored, and that this is the only dedicatory hymn that will appear in the new book.

— Miss Helen M. Gould visited the Naval Young Men's Christian Association at Norfolk, Va., last week, which she established. On Thursday she was the guest of Admiral and Mrs. Harrington at the Navy Yard. On her arrival at Norfolk two thousand sailors from the Yard joined in cheering her. Thursday evening she addressed a meeting of sailors at the Cumberland St. Methodist Episcopal Church, and later assisted in serving refreshments to the "jackies." Miss Gould also visited Richmond, to inspect the Young Men's Christian Association of that city.

BRIEFLETS

A list of delegates and visitors to Los Angeles, to date, will be found on page 537. Will friends, other than delegates, whose names do not appear in the list, send the same at once to this office?

Two unusually important contributions in this issue will receive general and appreciative consideration — Bishop Cranston on "Methodism in Porto Rico," and Dr. J. B. Young on "Denominational Journalism."

We are in receipt of a letter from "A Friend" containing \$1 for the superannuated ministers of the New England Conference. The money has been handed to the treasurer.

A cablegram from Jerusalem announces that the World's Fourth Sunday-school convention opened April 18, in a huge tent outside Herod's Gate. Archdeacon Sinclair delivered the opening sermon, taking for his text Matthew 21:15. Eight hundred Americans and five hundred British were present. Many other delegates from all quarters of the globe are attending the convention. We felicitate our readers that our correspondent, Rev. Elliott F. Studley, will promptly furnish full reports of the memorable services and experiences enjoyed by these highly privileged delegates.

Our readers are reminded that the General Conference does not assemble until Wednesday, May 4, and that by quickest mail Boston is from four to five days from Los Angeles. We shall keep our readers advised as promptly as possible of all im-

portant proceedings of the General Conference by telegraph and mail.

Assured, as we are, that it would be better for the church, all things considered, if ¶248 were placed in the chapter of "Advises" in the Discipline, we are nevertheless heartily in accord with the *Christian Advocate* of Nashville, which says: "We read with an increasing sense of weariness of dances and card parties and wine suppers given by Methodists and in honor of Methodists. The thing is shocking and indefensible. For the names that appear in our church papers in connection with stewards' meetings, missionary societies, and the like also to be bandied in the 'society column' among those giving or receiving attentions such as are described above is an offence and a scandal. The church has enough to carry without being loaded down by the careless infidelity of its own members."

Rev. James Mudge, D. D., writes: "You would better put a line in the coming HERALD to say that the order of the reserve lay delegates from the New England Conference was wrongly given out at first, and that they should be: C. C. Bragdon, A. B. F. Kinney, Phebe Stone Beeman. Perhaps the secretary of the Lay Conference has already written you. It was his error, as he now acknowledges."

According to Consul Daigoro Goh, the Japanese child calls its father "Gempu," which means "strict father," while it addresses its mother as "Jibo," that is, "benevolent mother." Mr. Goh quotes a Japanese lad who, perhaps in a "school boy composition," classified the Japanese father as one among the "four fearful things of the world," these four terrors being "earthquake, thunder, conflagration, and father." This is quite an interesting bit of a contribution to the psychology of childhood, or to the Japanese edition of such a psychology.

Dr. W. T. Davison, whose pertinent and mediating views illuminate our cover this week, is not only the most distinguished and best-balanced scholar and theologian of Wesleyan Methodism, but a recognized and revered leader in Christian thought in Great Britain. He is especially called to mediate between the old and the new views of the Bible — the most important work in the church of Christ today.

The American Baptist year-book, just issued, shows a record of healthy growth which will gladden all denominations. There are 45,727 Baptist churches in the United States, showing a gain of 898 during the past year. There were 38,895 ordained Baptist ministers and 234,321 baptisms. The total membership in the churches of this denomination is 4,506,747. The increase was 176,285. Nine theological seminaries were attended by 1,095 students. The last fact is especially significant, and should be studied by the Congregational, Unitarian, and other bodies which are unable to keep up the normal supply of ministers for their own churches.

A prominent young man, distinguished for his activity in his own church, writes: "I have been reading in the HERALD of the 20th, with unusual interest, the article on 'The Young Man and the Church,' by Edward Bok, and am quite impressed by the different reasons given for non-attendance by the young men, and also in other cases the statement of the large attendance. Although I have made it a practice to attend church nearly every Sunday of the year, except when prevented by unforeseen circumstances, I must candidly say that in

most cases the right means are not taken to draw and hold young people in the church. Not only in our own church, but in those of other denominations, the right course is not followed. I feel that we hear a great deal that is not as interesting as it might be. I wish this article might bring out comments from both the pastors and young men of churches in the Conference. I wish this matter might be got at in some way so that our young men would be more interested; but they never will be by scolding, fault-finding, and hammering. What most of us need is to be led." We shall be happy to publish brief contributions of from 200 to 300 words from any persons who are specially interested in this important subject.

The exploit of the Japanese sailors, who went in to sink their colliers under the glare of the searchlights of the Russian forts and fleet at Port Arthur, and ran more dangers than the Spaniards devised in the recent war with this country, has seemed to out-Hobson Hobson. This Japanese adventure has been termed "a Merrimac exploit raised to the 'nth' power" — an "edition de luxe" of the Santiago Harbor expedition. There appears to be more initiative and dash in one Japanese than in two Russians. But on land the big burly Russians may find their chance to deliver some heavy blows before long.

One is impelled to ask, as he examines the portraits of the delegates elected to the General Conference in some of our contemporaries, if this is the price which those thus honored must pay for the distinction? Some of our own good-looking New England delegates have suffered painful caricature. Really, is not this illustration business being rather overdone?

A correspondent of Roman Catholic faith takes exception, in very fraternal spirit, to the statement appearing in ZION'S HERALD for April 6, in the paragraph on the "End of Church Schools in France," where it was said: "Anti-clericalism in France has thus achieved a noble victory." The word "noble" here was a printer's mistake for "notable" — which gives quite a different idea. Whether one approves of the anti-clerical movement in France or not, the action referred to in the paragraph in question was certainly notable or noteworthy. At the same time, while we would not exult at all over this action of the French Government, and have no sympathy with the secular or atheistic motives which may have led it to this course, we do think that a divorce of Church and State is the better plan for any country. Our correspondent does not perhaps clearly distinguish between a cause and the motives which may lead various people to support that cause. Separation of Church and State, as in France, may be a worthy cause, but many infidels and others may advocate such a separation from very unworthy motives. As a voluntary institution the church of Jesus Christ in all its genuine branches is abundantly able to affect for good the life of any nation or society of men. In that peculiarly spiritual and redemptive work it does not need, nor should it seek, secular aid.

Bishop Potter of New York, officiating the other day at the ordination of two new "priests," declared that the duties of the minister are very different today from those which engaged the ministry of two hundred years ago. Then a minister was, as a rule, far above his congregation in education, and was in a measure a teacher as well as a confidant and adviser. "Times have changed," said Bishop Potter, "and

only last week I saw a young girl in a pew shudder because the preacher had used a false quantity in his pronunciation of a Greek name." It is not to be inferred from this that the ministry of today know absolutely less than their predecessors of a past century, but rather that the average culture in the community has leveled up to the ministerial plane.

We present at length below a critique of Auguste Sabatier's notable volume entitled, "Religions of Authority and the Religion of the Spirit." Our attention was called to it by that alert, critical and comprehensive Christian scholar, Dr. W. F. Steele, of Denver, son of Dr. Daniel Steele, who wrote the editor: "If you never read another book in your life, get hold of Auguste Sabatier's 'Religions of Authority and the Religion of the Spirit,' and devour it, making special note of the closing sentence of paragraph first on page 263: 'What else are the plaints and threats of reaction lifted up by timid believers but reproaches addressed to God himself!'"

The New Reformation*

AMORE noteworthy volume than that mentioned below has not appeared in the department of theology for many a day. We deem it a simple duty to our more intelligent readers to put them promptly into possession of its main positions, and to recommend it to them for thoughtful study, although we by no means intimate that they shall accept without qualification every sentence they find therein, nor are we to be understood as so accepting. The column or two at our disposal can only indicate very imperfectly the riches of thought which fill these 400 large pages.

"Two systems of theology," says the author, "still confront one another — the theology of authority and the theology of experience. They are characterized by methods radically opposed in the scientific development of religious ideas and Christian dogmas. At the present hour one method is dying and destined soon to disappear; the other is taking on even more vigorous development, and is destined to triumph." The method of authority bases all judgment of doctrine upon the exterior marks of its origin and the trustworthiness of those who promulgated it. The modern experimental method puts us in immediate contact with reality, and teaches us to judge of a doctrine only according to its intrinsic value directly manifested to the mind in the degree of its evidence. Just as the experimental method destroyed the astrology and physics of ancient days, creating a new physics and a new astronomy, so is it coming to pass in theology. The religious and moral problem of the present day — more profound and urgent than all others — is to reconcile the autonomy of thought with the indefeasible law of the moral consciousness, scientific freedom with faith in the God who is Spirit. The sovereignty of external authority must grow less, while that of reason and conscience increases, just as the animal life passes into the life of the spirit.

"The Reformation forever disorganized the old system of authority. That system rested upon two pillars — the Holy Scriptures and tradition; the clash of Catholic and Protestant polemics destroyed them both. In the name of Scripture the Protes-

Continued on page 544

* RELIGIONS OF AUTHORITY AND THE RELIGION OF THE SPIRIT. By Auguste Sabatier, late Dean of the Protestant Faculty of Theology in the University of Paris. McClure, Phillips & Co.: New York. Price, \$3.50.

METHODISM IN PORTO RICO

BISHOP CRANSTON.

I BEGIN this letter with the admission that the steamers now doing business between New York and Porto Rico are not first-class. The best one covers the distance — 1,380 miles — in about one hundred hours under favorable conditions. The slowest requires almost six days. But if one wishes to exchange December or January for June, it may be worth while to consider that such a transition can be more safely made in five days than in two, and, by some at least, more comfortably by sea than by rail. Neither the Chicago Express to Mexico nor the New York Limited to Florida achieves this end so surely as do these steamers to Porto Rico. Mexico has its altitudes as well as its latitude, while Florida is not beyond the breath of blizzards. Porto Rico is tropical, but the winter months are delightful. After the first few days one does not think of asking any questions of the thermometer. With better steamers for the voyage and better hotels on the island, this new possession must soon become a favored resort for Americans who flit with the birds.

Before reaching San Juan white suits began to appear. The day after arrival there was a stampede for hat stores. In such demand was the very light and flexible hat worn on the island that the favorite styles were soon exhausted and dealers said "*Manana*" to more than one tourist who was perspiring under a Derby.

Manana

What disgust that word carries to the initiated American! "Tomorrow," says the easy-going native in his mellifluous way, and the visitor has his first lesson in Spanish, not only free but compulsory. In subsequent lessons he learns that *manana* is one of the ailments of Spanish countries; that it was learned from the throne, which for weary centuries thus met the appeals of its neglected dependencies. In vain did humanity and justice cry — "Now, today!" Spain's "tomorrow" long since passed into a black and cruel yesterday. As a conqueror her demands were immediate and relentless. As a mother to the orphans of her conquests her breasts were dry even of pity. In Porto Rico as everywhere in the western world the record is fearfully against her. But somehow at last nations come to judgment, and history writes the verdict. One cannot help sympathizing with the humiliated people of Spain. They are not to be held responsible for the conduct of monarchs who profited by the atrocities of Spanish adventurers when all Europe was mad with the same craze. But the rulers of this day may well ponder the handwriting against Spain, and learn that God does not forget.

Now we have something new under the sun. It is

Conquest in the Name of Humanity.

Cuba has been emancipated. Porto Rico and the Philippines have become the wards of the nation that does great things now — a nation that knows no tomorrow except as determined by the deeds of today. The people who once gave England wholesome lessons in the

proper treatment of colonies — what will they now do with their own adopted wards? The world is waiting to see. The task is new to our Government, but Americans learn by doing things rather than by constructing theories. Barring political antagonisms, they would do more and learn faster in a matter like this. Still they are getting on fairly well in their first efforts to bring forward the belated subjects of mediæval misrule.

The first boast I heard in Porto Rico was that the United States had built more miles of road in four years than Spain in four hundred. The island is mountainous; 950,000 people crowd its 3,600 square miles. This means for many thousands of them habitations hidden in the narrow valleys and shaded dips of the mountains, with only difficult trails to their shut-in villages. It is said that multitudes of those thus isolated by birth have never seen the principal town of their own district. From the standpoint of the throne, why build roads for them? What mission could even the tax-gatherer have to people so poor that the priest had no errand among them? With no sacrament — not even marriage — no church, no education, and no access to the centres of trade, what wonder that they herded and lived and bred as do the brutes? The one redeeming influence was the kindliness of nature about them, which seems to have kept them gentle as well as simple-minded. For these long-neglected thousands our Government is opening highways — literally *high ways*, roads that lead to the light by way of the schoolhouse, and to a better civilization by way of accessible and open markets, and to such our Methodism has a joint mission.

Our Porto Rico Mission

was planted by Dr. Drees, who was chosen for that honor after a visit to the island by Bishop Ninde and Dr. Leonard. The first annual meeting in which the bounds of our undertaking were definitely recognized was held by Bishop Walden. We occupy the central one-third of the island, a well-defined quadrilateral, of which the corners are San Juan, Arecibo, Ponce and Guayama, though we are not alone either in San Juan or Ponce. From these four main stations it is our purpose to operate as our means will allow. Already we have prosperous missions at Utinado on the west side line, and at Aibonito near the east line, as well as at the four corners of our territory. The Presbyterians are strongly planted on the west coast, the Congregationalists mainly on the east, with Baptists, Christians, Disciples, United Brethren, Adventists, and others working where they find inviting fields. The Lutherans in 1899 established the first Protestant congregation on the island, but the Presbyterians built the first Protestant church, save an edifice at Ponce erected under the old *régime* by the Church of England. The Protestant Episcopal Church, as usual, is content with the capitals, though it has a weak mission on the island of Vieques — which otherwise is thus far left to us; and there we have a very interesting work of which I must speak later.

Our northern line is traversed by a railroad that is more French than American.

The points Arecibo and Ponce, Ponce and San Juan, and Guayama and San Juan, are connected by the famous military roads. There is also a road along the southern coast between Guayama and Ponce. It is not in first-class repair, but the forty miles can easily be made in seven hours. Besides San Juan, the capital — where we have one American and two native congregations — and Guayama, the place of our annual meeting, I visited and addressed our missions in Utinado, Arecibo, Ponce, and the island of Vieques. From Arecibo to Utinado, twenty miles, the conveyance is by coach, time two and one-half hours. Our night meeting at this point was of the nature of a public assembly and was held in the court-room. Dr. Drees, who by the way was everywhere received by people of all classes with demonstrations of cordial regard, was my interpreter. Rev. Mr. Stevenson, the pastor, had appointed three services in connection with our visitation, and so well had he advertised the meetings that even the priest was thoroughly concerned. He duplicated every appointment with special services in his own church, and warned the people so successfully of the sin of attending our meetings that they crowded the court-room to its last foot of space. We were escorted to the place by a procession of our own people, largely reinforced by the curious idlers in which these Porto Rican towns abound. The padre was alert, and his church so near the court house that the crazy clanging of his bells, which were rung as if there were a fire or a riot alarm needed, twice disturbed our meeting, much to the disgust of the politer people, who seemed to regard the interruption as preconcerted, and who saw to it that the gross breach of courtesy was properly and promptly rebuked in the San Juan paper two days later. The municipal authorities of this city offer us the most central site in the town if we will build a church on it. Who of my readers will see that this offer is accepted?

Arecibo, long noted and often commended from Madrid for its loyalty to Spain, is the point where we might naturally expect the most opposition. It is still the

Centre of Whatever Antagonism

remains to American administration. But here our large rented hall was crowded by an audience no less orderly and attentive than that at Utinado. There were men who had walked fourteen miles to this service, and I never saw more reverent behavior anywhere, on the part of both sexes, old and young, not even in China. For more than an hour men stood around the seated assembly and in the doorways, while yet others thronged the sidewalk, all intent on the message delivered through my effective and enthusiastic interpreter. We talked of the revolutionizing power of true Christianity, both upon the individual and upon society, and contrasted the liberty of the Protestant, intellectually and spiritually, with the bondage imposed by a jealous and repressive ecclesiasticism — never mentioning Rome once, nor confusing the matter by any such big words as I have here used in summarizing the line of thought. Nods of approval indicated

that the truth found not only apprehension, but acceptance as well. Here we have an eligible lot very near the public square, and an appropriation of \$3,500 has already been made by the Church Extension Society toward the building now in process of erection. It will cost about \$7,000.

The pastor, Dr. Lambert, is a unique character, a Belgian by birth, who was for twenty years a Romish priest. He passed from the priesthood to the Wesleyans for their West Indies service, and from them he came to us. His knowledge of Romanism makes him a superior tactician for this field. For every new device of the priests he is ready with a tract that goes to the pith of the matter. He does not confine himself to the city, but has an extensive circuit. Where a horse cannot carry him, he goes afoot. He laughingly relates how he lost both shoes in the mire on one of his tours in the mountains, and came home barefoot, glad to have extricated his limbs from the bog trap. A soldier before he was a priest, Mr. Lambert prefers orders to advice, and when I congratulated him on the behavior of his congregation, he ejaculated: "Ah, they know I have been a priest!" Nothing vexes him more than the repeatedly published reports that he has gone back to the Roman Church — as he has several times been invited to do. He promises a libel suit for the next offender on this point.

My experience at these two stations was in all essential particulars repeated at Ponce and on the island of Vieques. The people sing with the heartiness of old-time Methodists, and evidently enjoy their responsive parts in the public services. What a privilege it is to induct such willing learners into the simple and helpful modes of worship which so strikingly differentiate Protestantism from Romanism!

THE PICTURE CHRIST

MRS. OZORA S. DAVIS.

IN choosing a list of pictures for the use of a Bible study class, I have had occasion lately to examine carefully the catalogue of photographs belonging to one of our city libraries. It is a fairly representative catalogue, containing a list of photographs selected as the best from among the masterpieces of the world. When about half-way through the book, having noted, as I went, all the pictures which might illustrate the incidents of the Gospel, I became rather weary of my task; but as I glanced through to the end I discovered that my list was already nearly finished, for in the later schools of Flemish, Dutch, and English art there were only scattered pictures here and there, in the midst of long columns, which had to do with Biblical themes. In making an average of several pages, I found about seventy Biblical subjects among every hundred pictures of the old Italian schools, while in the English school of recent times there are only five among every hundred.

The difference is striking. Of course, there are exceptions, such as the paintings of Hofmann and Tissot, but, on the whole, we have largely abandoned the religious motifs in our artistic work and

devoted ourselves to other themes — landscapes, portraits, and the portrayal of things as we actually find them; and this transition has been more or less gradual.

There are many reasons which possibly may explain the fact — the aversion of the Protestant to anything which might even suggest the thought of the worship of images and pictures; the lessening of the mystical element in our religious life; the present emphasis upon practical actual facts; the loss of that naive daring which emboldened Michelangelo to paint even the Almighty Jehovah, so that now it is with timidity we endeavor to delineate the Christ; possibly, too, the decrease of that imagination which may be strongest in the childhood of the race as in the childhood of individuals, and which makes the "far-off, divine" events difficult for our maturer vision, so that we turn instead to the beauty which we can actually touch and see with our own eyes.

But whatever the reason may be, we rejoice over a revival of pleasure in the prints and copies of the ancient picture Christs. It is strange indeed when we find in a home today no Madonnas, no Holy Families, no Transfiguration. We still shrink from bringing before our daily gaze the pale worn faces of the old Crucifixions, and perhaps that is well. It is the present Saviour rather than the crucified Son of Man upon whom our thoughts love best to dwell.

But if we can rejoice again in the visions which great ones have had of the actual face of Mary and the Christ-baby; if, with childlike simplicity, we can imagine Him as He worked and lived in that distant time, let us not lose this privilege of the imagination in the greater freedom of our conception of the living, ever-present Saviour. It is true that He reigns today, and is even now with us; but in the glory of that conception let us turn sometimes to look back into the shadowy past, back to the sweet old faces of the darker ages, to the Picture Christ.

Newtonville, Mass.

DENOMINATIONAL JOURNALISM

REV. JESSE BOWMAN YOUNG, D. D.

THIS nineteenth century was affluent beyond estimate in discoveries, inventions, reforms, new franchises, and blessings for mankind, but its most significant and momentous moral achievement was the establishment in England and America of religious journalism.

The religious press is now such a mighty and pregnant force, it touches so many diversified interests of our modern world, and it is so interwoven with the higher life of the Anglo-Saxon race, that it is difficult for us to realize that it came into existence less than ninety years ago, and that its best features and noblest victories have been won within the past quarter of a century.

The wonder grows upon us in this respect as we attempt to survey the extent and study the far-reaching ministries of this great institution — its influence upon childhood, youth, and the home; its molding and inspiring power, as affecting the pulpit; its direct and constant impact upon public sentiment; its advocacy of all the charitable, reformatory, and evangelis-

tic work of the church; its leadership in patriotic devotion; its grip upon the conscience of the nation; and its measureless educating functions. Looking at these phases of the institution in question, we find it difficult to believe that a hundred years ago there was not a religious newspaper on earth, and that the world of that day needed to grow a dozen years older before one would be started. The firstborn of the illustrious progeny, the *Boston Recorder* (Congregational), saw the light of day in January, 1816; others quickly followed, from year to year, until, in 1829, there were fourteen, most of them "continuing to this day," among them our own ZION'S HERALD, and the *Christian Advocate* of New York city.

Why did not John Wesley dream of such a project? He was ahead of his age in discerning and utilizing the printed page as a religious agency; he issued tracts by the myriad, several libraries, and a magazine, and he made the press his most effective and active evangelist. But the religious newspaper was beyond his horizon.

Pioneer Religious Journalism

Denominational journals of the pioneer type gave large space to the defence of their own peculiar tenets, policies, and practices, and to controversial discussions. Editors and contributors alike took delight in assailing the attitude, doctrine, and example of the "meeting-house across the way." Time and toil, prayer and exegesis, satirical castigation and rhetorical weapons galore were unstintedly used by Calvinists against Arminians, Baptists against Pedo-Baptists, Catechists against Revivalists, devotees of an episcopal form of government against Congregationalists and Presbyterians, advocates of colleges and theological seminaries against those who urged that these new-fangled schools would only prove to be nurseries of the devil — and *vice versa*. Week by week "the other side" in these bitter contentions was annihilated in the various papers, which, in their tone and utterances, set forth the militant and polemical status of the American churches. Nor was this controversy in vain; many of the questions at issue needed to be decided; some of the battles had to be fought out, once for all; from the controversies of that era the truth finally emerged, and certain issues were killed off, so that they will never recur in the realm of religious or theological polemics while the world stands. In addition, much space was given to obituaries, death-bed scenes, and accounts of precocious piety; to descriptions of and correspondence from the then frontier regions of the West (a flexible term, which once included the Alleghany Mountains and all beyond them toward the sunset) as well as to striking incidents illustrative of the power of the Gospel as shown in the conversion of American Indians, South Sea cannibals, and other savages. The editorials were largely devoted to practical religion, to exhortations to piety, denominational appeals, and to the current polemics. Not very often did an editor venture to discuss national or international topics, although sometimes one would break down the barriers, or overleap them, and make a deliverance in regard to some principle or issue uppermost in a State or national campaign. One of the oldest of these papers, the *New York Observer* (started in 1823), was for over half a century divided into two distinct departments, headed so as to indicate which was "religious" and which was "secular" — a warning to the reader concerning the distinction then in vogue in the world of thought and activity.

Some of the editors of that day were men

of great ability and of deep convictions, who wielded a powerful pen, and who made their papers a factor of national righteousness, an agency for evangelism, and a most effective instrument in building up the kingdom of God in the new republic. In view of the situation and needs of the people, they probably served their day and generation as well as do the editors of the new era.

A Wider Scope Today

The enlargement of the scope of the religious press is one of its modern features which cannot be overlooked. Our life is complex and manifold; it has vastly more interests, occupations, temptations, and needs than life had a century ago. Accordingly, in common with the pulpit, but in much greater measure, the religious press has broadened its scope. Its issues and topics today are more than worldwide. It has a vision, a voice, a message for the age, applicable to all its varying phases of experience, in war or peace, in toil or sorrow. The very word religion means more to us than it did to our fathers; the distinction between sacred and secular no longer holds good. Vast fields of knowledge, activity, and fellowship, which were once fenced out from the realm of religion, are now recognized as having a religious character and relationship. Hence the editor of a religious journal needs to scan each day the horizon of the whole world, taking in Wall Street and the Bourse, Rhodesia and Port Arthur, Chicago and Irkutsk, the Congress at Washington, the Parliament in London, and his own city council, as well as the accidents, the crimes, the scandals, the vices, and the reforms of the hour, as he seeks in current events tokens of God's presence among men, signs of a forward movement, and interpretations of the really significant happenings in his own time. Such editors are really the modern "children of Issachar—men that have understanding of the times, to know what Israel ought to do." Now and then some honest but short sighted individual laments that the religious press is too secular. This so-called secularization of religious papers is in accord with providential leadings; it has been brought about by the very necessities of the hour. The Master's words, "The field is the world," is in a peculiar sense the motto of the editor of a religious journal. He is bound by the duties of his office to be a cosmopolitan; to scrutinize, test, weigh, and decide upon the happenings of the hour, in all parts of the world, in view of the standard afforded by the Beatitudes, the Decalogue, and the Cross.

Still an Evangelist

And yet religious journalism must not forget that its distinctive mission is to preach the Gospel. The "religious editorial" is not, as some would have us believe, "out of date." The heart-message to saint and sinner still needs to be written and printed. Each week the editor of a religious paper has an opportunity to send forth by his pen words of warning, exhortation, comfort, sympathy, counsel, and kindness, which can never die. His messages are pondered by invalids in the sickroom; by mothers tied up indoors with their little brood; by business men burdened with financial cares and perplexities; and by young people in the formative period of their lives. His appeals come often to ministers when on the verge of some crisis in their history, or reach them just in time to give tone to their pulpit appeals. If the editor allows his thoughts, his heart, and his pen to grow formal, secular, or careless; if the spiritual life is permitted to die out in his soul, so that his

words no longer have the ring of genuineness, or so that they become perfunctory—alas for him, and alas for his readers! Write "Ichabod" in sorrow over his sanc-tum—"His glory is departed."

Amazing Resourcefulness

The man who reads only one or two religious newspapers each week can gain no adequate conception of the intellectual fertility, the literary attainments, the journalistic skill, the philosophic insight, and the spirit of religious consecration which are embodied in the denominational and interdenominational press of the United States. After a man in a newspaper office has, from time to time, given critical attention to a score of the leading papers, representative of their respective denominations, he never ceases to marvel at their wealth and variety of contents, the lucidity and sanity of their utterances, their freedom from cant, the value of their literary judgments, the beauty of their typography, and the depth and reasonableness of the religious life which they reveal. After such a survey one feels a fresh sense of thankfulness for the inheritance thus afforded to our age, and, at the same time, pity for those avowed members of the churches who, with families growing up about them, and with the obligation resting upon them to grow in knowledge as well as in grace, go through life without ever taking a religious paper! Who can aptly define their blindness, their folly, and their sin against their own best interests?

Notable Examples

Detailed study of the chief religious papers of the land would be edifying in this connection, but the limits of this article forbid such an attempt. The public and patriotic services and the interdenominational influence which characterize the *Independent* and the *Outlook*, whose deliverances often have weight in the White House, in Congress, and in the realm of trade; the fertile resources, the attractive appearance, the moral insight, and the literary ability shown by such Congregational papers as the *Congregationalist* and the *Advance*; by such Baptist journals as the *Examiner*, the *Standard*, the *Watchman*, and the *Journal and Messenger*; by such Presbyterian weeklies as the *Christian Work and Evangelist*, the *Presbyterian* and the *Interior*; by the *Nashville*, the *Texas*, and the *St. Louis Christian Advocate*, of the Methodist Episcopal Church, South; by such exquisitely beautiful family journals as the *Churchman*, the *Living Church*, the *Church Standard*, and others of their kind, representing the Protestant Episcopal communion—these qualities are simply beyond all praise. The man who does not know what these journals and scores of others of a minor character, but fraught with useful and noble ministrations to multitudes of readers, are doing for the upbuilding of the kingdom of God on earth, has not utilized his opportunities for the study of his age.

As for our own family of *Christian Advocates* and our ZION'S HERALD, we may say with heartiness and sincerity that the best of them are on a par with the best published in the service of other denominations—and that means that they are as good as any in the world! — *Western Christian Advocate*.

What Trial Does

TRIAL brings man face to face with God—God and he touch; and the flimsy veil of bright cloud that hung between him and the sky is blown away; he feels that he is standing outside the earth with nothing between him and the Eternal

Infinite. Oh, there is something in the sick-bed, and the aching heart, and the restlessness and the languor of shattered health, and the sorrow of affections withered, and the stream of life poisoned at its fountain, and the cold, lonely feeling of utter rawness of heart, which is felt when God strikes home in earnest, that forces a man to feel what is real and what is not.—*F. W. Robertson.*

MISSED MISFORTUNES

Not half the storms that threatened me,
E'er broke upon my head;
Not half the pains I've waited for,
E'er racked me on my bed;
Not half the clouds that drifted by,
Have overshadowed me;
Not half the dangers ever came
I fancied I could see.

Somehow thro' every leaden sky
Some rift hath shown the light;
Somehow each valley with its gloom
Hath borne some flower bright;
And thus thro' life some loving hand—
Some Friend I could not see—
Hath sent amidst the darkest hour
Some blessing unto me.

—*B. W. Burleigh.*

BALTIMORE AND WASHINGTON LETTER

"CALVERT."

THE 120th session of the Baltimore Conference has come and gone. To say it was interesting from start to finish, is to say what would be expected. Such a body of men gathered in annual session for the great purposes of such a gathering could not be otherwise than interesting in occasion, business and debate.

An Annual Conference! Is there to be found anywhere a better, nobler, stronger set of men? They are men, to be sure (and it is not to be forgotten that the "treasure" of the Gospel is had "in earthen vessels" by Divine appointment); but for all the qualities of improved human nature it is to be doubted if an equal number of men can be found anywhere else who will show so well the things to be desired as such a body of ministers. One might say: "This is to be expected of ministers." So it is, and it is well that it is so, and it is well, perhaps, nay doubtless, these ministers are criticised, for it is both their compliment and their safeguard; but the fact that they are what they are as a body, is the honor of Christianity and the hope of humanity.

* * *

You will be pleased to have some report of the Conference session. Bishop Foss is a strong presiding officer. He is never asleep, knows his business, and keeps his hand on the helm. When occasion demands it, he can be positive and emphatically decided, but never intentionally unjust or unkind. Is an appeal taken from his decision, the appeal is put to the Conference in the same manifest fairness that characterizes all his actions. Of course, he is pleased if the Conference sustains his judgment, but he would show no dislike if he were not sustained. Bishop Foss is a godly and just man, honestly seeking to do the right thing under all circumstances. The same spirit characterizes his efforts at making the appointments. Give him all the facts, but don't try to influence him. He cannot be influenced, neither by money nor other means. When he has the facts before him, he must be left to decide conscientiously and in the fear of God, in which fear, you are persuaded, he does all that he does (godliness in a Bishop, by the way, is not a bad qual-

ity). Of course he is not infallible, and he must make mistakes; but they are through no deliberate or conscious fault. He is a spiritual and gifted preacher.

The presiding elders' reports were good, and showed growth along all lines of work. The tribute of Dr. Wilson to the late John Lanahan was beautiful and affecting. One of the elders reported an increase in pastors' salaries from some ten or a dozen churches on his district. It spoke well for him and his preachers; it spoke well for the churches. Why not let the preachers share in the general prosperity of the times? Expenses have increased; why should not the oxen that tread out the corn eat thereof? All of the reports were well worth a permanent place in the annual Minutes.

More than some other Conferences the Baltimore Conference likes to talk, and the talk is good. Once in awhile a brother will be smitten with the sound of his own voice, and talk when his talk is really at an end; but on the whole the talk is good, spicy, and profitable.

"More than any other Conference in Methodism," we are told, the Baltimore Conference is "sensitive" in reference to the matter of "transfer" preachers. Perhaps the Conference has been imposed upon. Without doubt the attitude of certain churches toward the preachers of the Conference is provoking and belittling to the preachers in the extreme. To decide not to accept a Baltimore Conference man because he is a Baltimore Conference man is both ridiculous on the part of the church and stultifying to the minister. On the other hand, to oppose transfers too rigidly is to invite opposition on the part of the churches and a determination to have transfers. The Conference voted to ask the Bishop not to transfer a man into the Conference unless an equal transfer out were made. Would it not be better if there were a freer course open to both preachers and churches here — if churches were allowed to get their preachers where they could and wanted, and if they did not, on the other hand, ignore the men of their own territory? "Far away birds have fine feathers," and it is certain that some distant clerical birds have no beauty that is not lent by distance. Again to quote: "You can't tell how far a frog will jump by his looks." No more can you determine what a preacher can do under any given circumstances till you have given him the chance. The opportunity, if it does not make the man, at least brings him out, and many of the so-called transfer churches would be surprised at the indigenous resources of their own territory in the clerical crop did they but encourage their own men. To say to men of a Conference: "You can never enter such and such churches, no matter who or what you are," is to belittle the whole native ministry and to insult one's own locality. Such a spirit is born of either ignorance, prejudice, or an unlimited conceit. It is not born of the Holy Spirit, and a church that cherishes it should receive none of the courtesies or considerations of an Annual Conference. The spirit should be more than rebuked by our Bishops, or our Bishops should be more than rebuked for encouraging it.

The most important non-routine action of the Conference, in the judgment of the writer, was its action in reference to a union of the Methodist Episcopal Church with the Methodist Protestant Church. Your New England readers are not brought in touch with the latter body of Methodists, since they are largely confined to

this territory. They seceded from the Methodist Episcopal Church in 1828, chiefly because they believed the laymen did not have a rightful place in the legislation of the church. They have no bishops and no presiding elders, and elect the presidents of their Annual Conferences yearly. There are other minor points on which they differ from the parent body. In this day when we have equal ministerial and lay representation in our General Conference, it is felt that the main occasion of the division of the mother and recalcitrant daughter has passed away, and that the time is ripe for reconciliation and reunion. This is felt all the more keenly because the daughter seems to be considering love proposals from the United Brethren and Congregational bodies looking toward union with them. The Methodist Protestants are Methodists in doctrine and spirit, and it is believed that their union with the mother church is the only normal and wise course. Besides, union is in the air. It looks as though the centrifugal forces leading to division in the Protestant Christian bodies of this country had about or nearly spent themselves, and that the centripetal forces were gaining their normal sway. A more solid front of the Church of God against the world of sin is thought in many quarters to be the need of the hour, and fraternal negotiations between many Christian bodies, if not between all, are more or less prevailing. The action of the Conference in relation to the Methodist Episcopal Church and her Methodist Protestant neighbor is in keeping, therefore, with the spirit of the times. It will not be the fault of the Baltimore Conference if the union is not effected, for never was an action by a body of Christians more cordial and even enthusiastic than the action here spoken of. Appropriate is it that in Baltimore, where the Methodist Episcopal Church was organized and the Methodist Protestant Church began, the proposal for reunion should originate. Rev. E. L. Watson deserves much credit for the resolutions looking toward the union which he offered and for his remarks upon the same.

The happy delegates to the General Conference are as follows: Dr. Luther B. Wilson, presiding elder of West Baltimore District, who leads the delegation; John F. Goucher, successful and genial president of the Woman's College; M. F. B. Rice, earnest pastor of the West Baltimore Methodist Episcopal Church, Baltimore; and J. C. Nicholson and F. M. Bristol, pastors of the Trinity and Metropolitan Churches, Washington. Ardent advocates of sending men from the pastorate to the General Conference must be gratified with the election, since three of the five elected are pastors. They are all good men, too. The reserve delegates are three presiding elders — Drs. H. S. France, E. Herbert Richardson, and W. I. McKenney, the latter closing his six years in the eldership at this Conference. The lay delegates are: Milton G. Warner, J. S. Rawlings, G. W. F. Swartzell, Urner Kirwan, and S. J. Seneca, all honored and respected and useful brethren of this territory.

A matter of strong and opposing debate in the Conference was the future of the American University in Washington. According to an action of the General Conference of the church the University is not at liberty to begin its active and proper work until it has an endowment of five million dollars beyond its property endowment. A resolution was offered by Dr. C. W. Baldwin to memorialize the next General Conference to remove this restriction and allow the trustees of the school to begin their

work when in their judgment such work should be begun. It is believed by advocates of this proposal that the University is being throttled in its infancy by the restriction, and that unless it is removed the institution will languish for years to come, if it does not actually die; that its unrestricted freedom is guarantee of its success, and that its trustees will be wise enough and conservative enough to act properly without the unnatural and death-imposing limitation. On the other hand, strong men feel that we have no use for a university that is not from the start full-fledged and equal to the best now existing. The strongest point in the opposition to this contention was that few schools of our church, or of any church, began full-grown, like the ancient goddess from the head of her sire. Give the University a chance, they say, and it will be full-grown some day. This thought seemed to win the day, for the resolution was passed by a large majority, notwithstanding the proposition met with an exceedingly able opposition in the address of Dr. Goucher, representing, as he said, the college presidents of our church throughout the country.

Besides the Lay Electoral Conference of this section there is here a Laymen's Association that meets annually at the time and place of the Annual Conference of ministers, and discusses matters of importance, from their standpoint, to the church. This General Conference year the two bodies met, separately, of course, but composed largely of the same eminent laymen. Additional to the election of the five lay delegates to the General Conference above referred to, matters of importance to all, such as the time limit, the amusement question, and the like, engaged the earnest attention of these devoted men of our church. It was observed with gratitude by your correspondent that these brethren were not in favor of worldliness in the church. There was no opportunity, seemingly, for any discussion of the much questioned ¶248 of the Discipline; but the laymen to a man, so far as the writer could observe, were opposed to letting down the bars in reference to worldly amusements. Their hearty applause of a speaker from the ministerial committee of the Conference appointed to bear the greetings of the Conference to the Lay Electoral body, when he earnestly objected to worldliness and worldly amusements in the church, showed their emphatic and consecrated temper. What a bright hope for our church when so many of our best laymen and young people (for our young people as a class are right on this subject) are set for the old landmarks of a consecrated unworldliness! The thing most to be criticised in the meeting of the Laymen's Association was that three ministers spoke on the question of the time limit, whereas, as it seems to me, the discussion should have been from the laymen entirely.

The Conference is closing! What a spectacle is a body of two or three hundred men sitting together to take their year's work from one whom they have chosen, through their representatives at the General Conference, to make their appointments! "A trite remark," you say. "But perennial," I reply. What a responsibility for any Bishop! And what a fragrant spirit of consecration on the part of these ministers to be thus uncomplainingly assigned. May the year entered upon be fruitful of lasting good to the church and the kingdom of the Master, and be full of peace and happiness to all His servants as they do His eternal bidding! And may the churches be equally happy!

THE FAMILY

TRUE HARBINGERS

EMMA A. LENTE.

Sing! sing! sing!
Robin and bluebird and lark!
For the cold earth has turned from the dark,
And the warm earth has turned to the sun,
And the season of joy is begun;
And, oh! it is pleasure to hark
To ye—bluebird and robin and lark!

Sing! sing! sing!
Jubilant birds of swift wing!
Sing, for the young birds are growing,
And the sweet blossoms are blowing,
And the full streamlets are flowing;
Sing!

For, oh! there are glad ears that listen,
And there are bright eyes a-glisten.
Sing! sing! sing!
Harbingers true of the spring.
For the young grass hurried to grow,
And the violets hastened to blow,
When they heard, the first notes of your singing,
When they heard, the glad news ye were bringing.
Sing, while we eagerly hark,
Robin and bluebird and lark!

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

We praise Thee! We bless Thee!
Even when our hearts are riven;
Thou art near the dying bed,
Thy hand beneath the fainting head,
And Thou thyself art heaven!

— Margaret E. Sangster.

* * *

God's commands are enabling. He will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need.—Rev. F. B. Meyer.

* * *

You must not shut yourself up in your religion as if it were a prison. You must issue forth from it as the home in which you have found peace for your heart, and strength for your work, and inspiration for your duty. Christ must be your door, by whom you go in to God and out to man.—Henry Van Dyke, D. D.

* * *

The efforts and stirvings of our three-score years are not adjusted to the scale of seventy; they are adjusted to the scale of immortality. This life is not the opera, it is the overture. It is not the book, it is the first chapter of the book. A man must be wakelul to his eternal destiny if he would know the magnitude of things.—Rev. G. H. Morrison.

* * *

All providences are doors to trials. Even our mercies, like roses, have their thorns. Our mountains are not too high, and our valleys are not too low, for temptations: trials lurk on all roads. Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order ere it hastens to the earth. The trials which come from God are sent to prove and strengthen us.—Spurgeon.

* * *

I believe that we shall know our children as I believe that they shall know us. Will they not have grown? Very likely; I do

not know; I cannot say. One thing I believe, and that is, that faith, hope and love are not relative. All that in my children which contained the seed of promise, all that which made them my companions and my joy—that shall abide and shall be mine. They will not appear as they did in their mortal bodies. Their bodies will then be rare and exquisite compared with those which they wore on earth. But there will be lineaments by which I shall identify them.—Henry Ward Beecher.

* * *

"All the days!" Who does not know how day differs from day, even in a life of fairly even tenor? Who does not feel the difference of the days' surfaces, and see the varieties of their colors? From the golden sunlight of a day of joy to the blackness of a day of woe, through all gradations the scale runs as we travel on. From the grass of the meadow to the miry clay of the marsh, to the hot dust of the level road, to the flints of the steep ascent, to the waters of the cold river, varies the surface. And the great Companion knows it all. And He breaks up the great promise of the Presence to adjust it to every detail of our need. "I with you am, all the days, and all day long, even unto the end."—H. C. G. MOULE, D. D., in "From Sunday to Sunday."

* * *

Why is there no water in the pipes of some of our houses in winter? It is not because the city has no water supply; it is not because the streets are not threaded all through their length from the great reservoirs with a perfect system of piping; it is not that the system of piping does not go into every house. Then why do we turn the tap in vain in our houses? Because there is a block of ice in the pipes. Why is the blessing not leaping and laughing like bubbling water through humanity? It is not because the great ocean and fountain of fullness is not there; it is not because the links of communication between divine fullness and our emptiness are not formed. Christ is there and His church is there, and all the channels and tubes and pipes of prayer and promise and supplication are there. What is wrong? There is ice in the pipe; that is the trouble. The frost has come on our hearts—we are frozen, and need to be thawed out by the fire of the Holy Spirit.—Rev. John McNeill.

* * *

They have preserved in Bedford, England, the door of the jail which was locked upon John Bunyan. I looked at it long and earnestly. I thought of the many prayers which Bunyan must have pleaded behind it that that jail door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But the delay was how affluently fruitful. Dreams were going on behind that door, and the world needed them. When "The Pilgrim's Progress" of which Bunyan dreamed had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that jail door wide. Let us give God time. Let us trust His wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's so needed lesson for our impatient hearts, that "delays are not denials."—Wayland Hoyt, D. D.

* * *

An old painter of Siena, after standing for a long time in silent meditation before his canvas with his hands crossed meekly on his breast and head bent reverently low, turned away, saying: "May God forgive me that I did not do it

better!" Many people, as they come to the close of their life, and look back at what they have done with their opportunities and privileges, and at what they are leaving as their finished work to be their memorial, can only pray with like sadness: "May God forgive me that I did not do it better!" If there were some art of getting the benefit of our own after-thoughts about life as we go along, perhaps most of us would live more wisely and more beautifully. It is oftentimes said: "If I had my life to live over again, I would live it differently. I would avoid the mistakes which I now see I have made. I would not commit the follies and sins which have so marred my work. I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have it in their power to live so that they shall have no occasion to utter such an unavailing wish when they reach the end of their career.—J. R. Miller, D. D.

* * *

The stars are gone out spark by spark;
A cock crows; up the cloudy lane
A cart tolls creaking through the dark;
Lord, in Thy sight all roads are plain,
Or run they up or down,
Sheep-tracks, highways to town,
Or even that little one,
Beneath the hedge, where seldom falls the sun.

If it were light, I would go west;
I would go east across the land;
But it is dark; I needs must rest
Till morn breaks forth on every hand:
Lord, choose for me,
The road that runs to Thee!

—LIZETTE WOODWORTH REESE, in Congregationalist.

"WHAT SHALL I TELL MY SCHOLARS?"

HELENA H. THOMAS.

THE theme of our conversation had been the recent appalling calamity, needless to mention, when my friend, as I made an effort to introduce another topic, said:

"I would not again refer to what it would be well to try and forget, in a measure, but for the fact that I want to lead up to a question that sorely puzzles me. My Sunday-school class is made up of girls who know little of what self-denial means. To have a good time has seemed to be their highest aim. Why, I have even overheard them discussing, during class, the matinée attended the day before, and yet every one of my girls is a church-member. But a great change has come over them since learning that a former classmate perished in that dreadful fire. They are so thoughtful, so ready to ask what I consider right and wrong. Last Sunday one asked me if I thought it was wrong for Christians to attend the theatre. It was a question that I have heard asked more times within a few weeks than during all my life before; still, I was unprepared to answer it, so I evaded it by putting the question, 'What do you think, girls?' Only one seemed able to voice her thoughts, and her reply is still ringing in my ears, she put such stress upon it: 'I love to go to the theatre, but I would not want to die in one.' What made it all the more telling was the fact that after she had so fearlessly expressed herself, the entire class echoed

her sentiment, and I was glad that the closing bell left no time for me to express an opinion, for I was at a loss what to say. But the question is likely to come up again, and I must be able to face it in some way. I want to make it a personal matter, too, for, although I was brought up differently, since coming to your city I have been accused of being 'narrow' so many times that there is danger of my going to the other extreme. Anyhow, I do not want to be a stumbling-block to those dear girls."

Here she paused as if wishing me to continue the subject, but I only shook my head, which she rightly understood as meaning that she must settle that disputed question for herself. Then, in a most pleading tone, she continued :

" Do try and put yourself in my place, and tell me what to say to my girls while they are in so thoughtful a mood. I have thought of the subject all the week, and prayed over it, too, and now here it is Saturday, and I am as perplexed as ever. I knew you never attended such places of amusement, and I thought perhaps you could give me a good reason for not doing so. To tell the truth, that is why I am here this bitter cold day."

I have always made it a point not to pose as an example in such matters, but, after listening to such a plea, I could not do less than to make an effort to throw light on the puzzling question, which I prefaced by saying :

" What you shall tell your scholars, or what is right for you to do, I would not dare say; but I will venture to tell you, as a possible eye-opener, how the right and wrong of the amusement question was settled for me, for all time, when I was still in my teens. For the remark made by one of your scholars last Sunday vividly brought to mind another Sunday-school class conducted in the long, long ago, composed of just such fun-loving girls as you describe, too. If I remember rightly, I alone had named the name of Christ, but just then I was in the midst of making preparations to visit a large city for the first time, and my mind was full of the pleasures that awaited me instead of thinking how I could best honor Christ.

" The Sunday that your experience reminds me of, however, found all in attendance in a serious frame of mind, for one of our number was missing. She had died the previous week, of heart failure, while on the floor of a ball-room. My teacher was as tactful as she was sweet, else she would not have made the lasting impression on one of her pupils that she did that day. Through blinding tears she talked of the one who was not, but she made no reference to how she was taken until one of the girls said, in an awed tone :

" I shouldn't like to die in such a place as that."

" Then this faithful teacher said, evasively : ' We cannot be sure that we shall die in our own homes, even, for duty calls us in so many directions, but we can be sure that death will not find us where we would not like to meet it — in the theatre or the dance-house, for instance.'

" I don't see how," I exclaimed, not seeing the point.

" Ah, I seem to hear her gentle voice even now, though that dear teacher, just a little later, went to her reward, as she said :

" By never frequenting such places, dear. That is the only way."

" My mind then reverted to the gay winter I had pictured, with city friends, and in an injured tone I said :

" But I don't want to be a long-faced Christian."

" I blush, even now, as I think of so addressing one who lived so near the Master that her very face was an index of it; and again I seem to hear :

" I am not saying, dear, what is right or wrong for you to do, but before we leave the subject I want to tell you, girls, that I never attend a place of amusement, or engage in anything about which there is any question, unless I give a decided answer to the following questions which I put to myself : ' Can you ask God's blessing upon it? Would you be willing to die there? '

" It was her last opportunity to influence me, for it was my last Sunday in her class," I added.

" What was the result?" eagerly queried my listener.

" Eternity alone will tell. But as for myself, the words of my faithful teacher settled the question of amusements, for me, while life lasts."

" Why, it is an inspiration, and yet it positively frightens me to think that the influence of a Sunday-school teacher may be so lasting. But do tell me, hasn't your life been one long battle? And how have you met arguments in favor of amusements in which you could not conscientiously indulge?"

" I will answer one question at a time," was my laughing rejoinder, as I saw the earnestness of the speaker. " No, instead of life's being more of a battle because of those ever-present questions, mine has been rendered more joyous, I think I am safe in saying. As to 'arguments,' I rarely attempt to meet them. But it is so much easier to drift with the current than to stem it, that I should, doubtless, have frittered away much valuable time, to say the least, had not my sainted Sunday-school teacher so emphasized the teaching of my parents. This leaf from my life is the only suggestion I can give you."

Just here we were interrupted by other callers, and the anxious young teacher took her leave, saying : " Thank you, I will see you later."

The next day at the Sunday evening service she came to me, her face aglow, as if a battle had been fought and a glorious victory won, and this is what she said :

" I fought it out last night, and when Sunday morning came it found me ready to tell my scholars that I would never again, knowingly, engage in anything upon which I could not ask God's blessing, nor would I attend any place of amusement where I would be ashamed to meet the death summons."

Her eyes were brimming with tears as, with a warm hand pressure, she added :

" I never saw my scholars in so tender a mood as they were today, when I purposely brought up the subject I was glad to avoid last Sunday. And I have reason to think that the good seed sown so long ago, by your faithful teacher, will have a

rich harvest in the consecrated life of more than one of my class."

Grand Rapids, Mich.

The Reform of Thomas

MRS. NIBLICK was skilled in a kind of marital alchemy, an art possessed by a few of her sex, by which Niblick's defects were converted into something like virtues. The *Chicago News* tells of this transformation, which was so easy that Niblick's family thought that it was spontaneous. As soon as the Niblicks returned from their honeymoon trip Niblick's mother took the bride aside and spoke to her confidentially.

" Perhaps I should say nothing at all, my dear," she said, " but my motherly affection for Thomas doesn't blind me to his faults, and there's no doubt about it, he's the most disorderly of men. I don't want to assume the attitude of an adviser, but if I were you I'd accept the fact philosophically, and not try to reform him. I've been trying to do that ever since he was old enough to run alone."

The bride looked thoughtful. " I'm glad you told me," she said. " I hadn't noticed that he was careless."

" He'll soon show it," said the mother.

Shortly after, Niblick's carelessness began to manifest itself. He came in one evening and left his hat on the dining room table. When he sat down to dinner the hat was still there, between the soup tureen and the fern dish. Mrs. Niblick, at her end of the table, looked sweetly unconscious of the odd decoration.

" Hello! What's my hat doing there?" " I was wondering."

" I should think that girl would know enough to hang a man's hat up where it belongs!"

" I told her never to disturb any of your personal belongings, dear. Didn't you want it there?"

" I meant to hang it up on the hall rack as I came in."

" That does seem rather more suitable for it, doesn't it?"

Niblick laughed and hung up his hat. But when he changed his linen that evening to go out, he tossed what he had discarded on the floor of his dressing room. When, on the evening following, he found it in the same place, he told his wife that the floor had not been swept.

" Certainly it has," said Mrs. Niblick. " Oh, is that why you thought so? How absurd! Have you never seen that hamper in the closet? That's for soiled clothes, dear."

Niblick picked up his things and threw them into the hamper.

After that a cigar stub remained a fixture on the library clock for two weeks before Niblick removed it. Meantime articles were accumulating on all sides — newspaper clippings, theatre seat checks, burned match-ends, torn envelopes, golf sticks, and so on. Finally, when his smoking-jacket was found only after a long search, Niblick declared that the domestic's ideas of tidying up were those of an idiot. " The apartment looks like a dump-heap," said he.

" There's a division in your closet for your smoking-jacket," said Mrs. Niblick, " but if you prefer to hang it on a door-knob I've nothing to say."

Niblick immediately owned that he was an untidy brute. " But why haven't you spoken to me about these things? I just forgot, you know."

" You'll learn to remember, perhaps. You are systematic enough at your office."

" I have to be," said Niblick, ingenuously.

" As for speaking to you," said Mrs. Nib-

lick, "your mother tried that for a number of years, I understand. But don't let that worry you, dear. You shall put your things exactly where you please. Only no one will pick them up after you."

Niblick is now learning fast. — *Youth's Companion.*

THE SORROWING MOTHER

Last night I dreamed he came to me ;
I held him close and wept and said,
" My little child, where have you been ?
I was afraid that you were dead."
Then I awoke ; it almost seemed
As though my arms could feel him yet.
I had been sobbing in my sleep ;
My tears had made the pillow wet.

Sometimes I wake at night to find
That I am out of bed,
As though I heard him calling me,
Then with a pang comes memory ;
How can we reach the dead ?

I cannot think of him at all
As the bright angel he must be,
But only as my little child
Who may be needing me.

Do not make him grow too wise,
Angels — ye who know ;
I am dull and slow to learn,
Toiling here below.
Do not fill his heart too full
With your heavenly joy,
Lest the mother's place be lost
With her little boy.

One night when I was half-awake,
I thought he called me, clear and sweet,
And then I heard across the floor
The patter of his little feet.

Last night the air was mild ;
The moon rose clear, though late,
And somehow then it did not seem
So very hard to wait.
There seemed so much to learn,
So much for me to do,
Before my lessons here were done
And I was ready, too.

One night when I had wept till I could
weep
No more, I dreamed he came to me in
sleep.
He was not sick nor sad as he had
seemed
On almost every night when I had
dreamed.
But full of life, and flushed with health,
and glad,
He took my hand and said, " What
makes you sad ? "

It has been raining all the afternoon.
These mild, gray days should bring the
blossoms soon.
I like these gentle rains, they seem so
kind,
Like tears that leave no bitterness
behind.

Those may dare to doubt who have
Their loved ones here below ;
For me, I do not now believe,
I do not hope — I know.

— KATHARINE PYLE, in *Harper's Bazaar.*

A PAYIN' EXPERIMENT

" JED EVANS hez been down to the city," said Uncle Eben, "'nd he went to the Museum of Natural History, to look at some of that there new stuff — radium — that they hed on show. Jed said it beat all how little there wuz of it — jest a pinch of white stuff in a little glass tube. But they said twuz wuth three thousand times its weight in gold, 'nd they knew what they were talkin' about, 'cause they'd hed to pay for it. Jed, he wuz so interested that he studied up considerable about it, 'nd it's great to hear him talk, Hi. What come home to me the most, though, wuz the way the folks over in France that discovered it first — a husband 'nd wife, but she kinder took the lead — hed to work 'nd persevere to find it. Jed sez they took bags of ore — just refuse stuff from some queer kind of mines, uranium, I think he called it. The mine-owners threw it away, but these folks carted it to their place, 'nd

worked over it. They put it through boilin' 'nd filterin', 'nd t'reatin' with acids 'nd kep' working it down 'nd down, till after working two years over eight tons — jest think of it — they got enough radium to fill a saltspoon ! But when they got it — my ! they got somethin' that is most too wonderful to understand, 'nd that's brought them fame 'nd fortune, fer the Nobel prize hez been awarded to them, ez well ez what they kin make from-now on out of their discovery, of course.

"Jest came out of a dust heap, you see, all of it. They had to hunt through the dust heap pretty hard, but what wuz lyin' hid there wuz wuth it. No one else would hav hed them eight tons of refuse ore fer a gift — no, sir ! If it hed been shot into your back yard or mine, wouldn't we hav made a fuss ! But fer that man 'nd his wife it held all they wanted in the way of raw material fer workin' out the finest kind of a success. Makes me think of Steve Ross. Steve wuz born poor, 'nd raised poor, 'nd married poor, 'nd died poor. But Steve 'nd his wife hed two children, 'nd they took more pains trainin' them 'nd doin' fer them than I ever see two people take. They never spoiled them, either ; thet wuzn't in their plan. The children hed hard times, the same ez their parents hed. But what Steve got out of life fer them, 'nd fer him 'nd Eliza, too, wuz wonderful. The boy — well, he's one of the finest men in the State today, 'nd the girl wuz the prettiest, sunshiniest one you could find anywhere. She's married a man who's goin' to be governor, they say. Steve didn't live to see how much they'd do in life, 'nd git out of it ; but he got happiness 'nd to spare out of life fer himself. He hed a mighty unpromisin' lot — jest a dust heap, you might say — but he found all he needed of joy in it, Steve did.

"Old Mis' Weaver wuz another of the discoverin' kind. She never hed ennything, so to speak, but the left-overs, that other folks hed thrown away. She hed a pore old shack of a house that nobody else could hav lived in, 'nd she took in all the stray dogs 'nd the sick cats 'nd the orphan children that no one cared for. Ef folks were sick 'nd couldn't afford a doctor or hire a nurse, they'd send fer her. Kinder sounds forlorn, doesn't it ? But, I tell you, Hi, Mis' Weaver wuz the happiest soul I ever came across. She got somethin' precious 'nd endurin' out of it all, by workin' through it with a faithful 'nd perseverin' heart. She found rejoicin' where the rest of us would hav set down like Job in the ashes.

It's a payin' experiment to work through our app'nted dust heap, whatever it is. There's allers somethin' there. It makes me tired to hear men 'nd women complainin' that happiness hez n't been given them by the Lord in their dally lot. They talk ez if happiness wuz handed out in measured pieces, 'nd there never wuz enough to go round. Happiness ain't never been handed out. It's in every life, but it hez to be worked out — there's the point. Ez fer measure, the more you work out, the more you'll hav, 'nd the more folks there are, the more happiness is possible in the world. Some folks throw away the material fer extractin' it from, 'nd they're the kind that usually complains the most. Jerushy Price, my third cousin, hez allers hed good health, 'nd got a fair education, 'nd her laid up a little. But Jerushy hez allers fretted 'cause she sez she's never been understood. I'd rather hav folks hav illusions about me than be understood clear down to my boots, myself — 'nd if I wuz Jerushy, I think I wouldn't want to risk it, either. But she sets down 'nd feels miserable over it, instid of workin' out happiness with all her might, 'nd finding it a payin' experiment."

And Uncle Eben wiped his spectacles, and shook his gray head. — PRISCILLA LEONARD, in *Epworth Herald.*

ABOUT WOMEN

— Miss M. C. Brown has been re-appointed United States receiver of public moneys at Gunnison, Col.

— Mrs. Estella Benson Stanley is owner and manager of the Stanley House, a successful hotel at Mt. Desert, Maine. She took it when it was "mortgaged up to the eaves," has paid off all the indebtedness, and is making money.

— Mrs. Ernest and Mrs. Francois Carnot have opened at Nice an establishment where hundreds of young women are busy preparing bandages and hospital supplies for the Russian wounded. Money is received daily, and the ladies will send a train load of supplies to the Czarina at St. Petersburg.

— Miss Edith Ayrton, who married Israel Zangwill, is a writer of ability, and the daughter of gifted parents, her father being a well known scientist, and her mother also having attained distinction in the same field. Her stepmother was a friend of George Eliot, and is supposed to have been the model for Mirah Lapidoth in "Daniel Deronda."

— Miss Agnes Mullen, who was recently appointed advertising manager for the Monon Railroad, is said to be the only woman in the world holding a similar position. In choosing advertising mediums, Miss Mullen's woman's wit has proved of much value, and as a result of her work she has received many flattering offers.

— Mrs. Leslie M. Shaw, wife of the Secretary of the Treasury, has always been noted for her wit. It is said of her that a young man of humorous bent one day exclaimed in her presence : "What could be more dreadful for a wife, after mending her husband's coat, to find in one of the pockets a love letter from another woman?" "Fortunately," said Mrs. Shaw, "that could never happen. The woman would find the letter first, and then she would not mend the coat."

— Queen Alexandra is said to be responsible for the rage for moleskin the past winter, and she was moved to make it fashionable on account of the farmers in Wales, whose crops have suffered severely through the ravages of moles. Hearing this, she sent for her furrier and had him make her a moleskin muff. The fur immediately became the fashion in England, and a leading Parisian dressmaker, visiting London and beholding Alexandra with her muff, went back to Paris and introduced moleskin fur as trimming for robes and jackets.

— Mrs. Emma Magoo Post, of North English, Ia., is totally blind, yet she successfully manages the telephone exchange for the town and the surrounding country, and has over three hundred subscribers on the lines she operates. A striking feature of this exchange is its system of bell signals. Each line is provided with a bell of a special tone, and those bells are all mounted in a cabinet a few feet from the switchboard. Mrs. Post is able to distinguish not only each one of the forty-five bells by its peculiar tone, but also the voices of hundreds of men, women and children whom she serves. She is a graduate of the Iowa College for the Blind, and was noted at that institution for her quick and retentive memory.

— Miss Florence G. Hill is acting as city treasurer *pro tem.* of Haverhill, Mass., at the regular pay of city treasurer. The treasurer stole \$45,000 of the city's money. "In the same room," a citizen of Haverhill writes, "there was a very competent lady assistant who had been there twenty-five years. The question came up, why not make her city treasurer? Some one said it was 'too much money for a woman to earn \$3,000; besides, there were voters who wanted it.' " A local paper says that at present Miss Hill is "the only woman city treasurer in the United States." This is a mistake. There are a number of women holding this office in Colorado and the other equal suffrage States. Out West this seems to be a favorite position in which to place women, perhaps because they are thought to be less likely than men to take flight to Canada with the contents of the treasury. Miss Hill's parents were suffragists. Mr. E. P. Hill, a journalist, did much to aid the cause. We are glad that Miss Hill is doing the

work and drawing the pay of city treasurer *pro tem.*, and we wish she were eligible to hold the office in her own right. — *Woman's Journal*.

Informal Greeting

BISHOP POTTER, who is a good American and has a sense of humor, tells a story of himself which *Harper's Weekly* records. In England, where a bishop is "my lord," Dr. Potter was often so addressed.

This was not easy for a good democrat to hear with comfort; but Bishop Potter says he got accustomed to it, and was in a fair way of becoming spoiled.

Finally a little incident delivered him and leveled him again to the plainest democracy. When he came home from a visit to England he was greeted at the gang-plank by a friend, an old vestryman, who was hurrying on board to receive his wife and daughters.

Pausing midway up the plank, he grasped Bishop Potter's hand and shouted:

"Why, hello, Bish! How are you?"

BOYS AND GIRLS

HEPATICA

Out on the Lills in the wild spring weather
So early only the bluebird knew,
Thousands of little flowers grew together,
Purple, and pink, and white, and blue.

While the March storm raged, and tattered,
and wept,
And froze the song in the bluebirds'
throats,
'Neath mottled leaf-blankets they soundly
slept,
Close wrapped in their soft fur overcoats.

Now the sun shines warm, and under our
feet
They nod and smile, though boughs are
bare,
So daintily hued and faintly sweet —
What blossoms of summer are half so
fair?

And the sweet, old sermon is preached
again
Of life from death, to the doubter's need.
Of rest after struggle, and grief, and pain;
The text, "The Lord is risen indeed!"

— JULIA TAFT BAYNE, in "Hadley Ballads."

FRESH LAVENDER

GRACE JEWETT AUSTIN.

"O AUNTIE, Fred Williams has broken his leg, and Mrs. Williams told me to tell you she's so sorry, but she is afraid she cannot entertain you at tea tonight. I should say she couldn't! You never saw such a house. Fred just groans and fusses, and keeps them all waiting on him till his mother looks worn out."

"Poor Jessie!" said Aunt Louise. "I wish I could help her in some way. I think I will go over there a little while this afternoon; but of course she must not think of getting 'company meals' for me."

Fred Williams did not look in a very wretched plight that afternoon when his mother's friend, Miss Louise Parsons, came in to visit him. It is true his left leg was stretched out straight, but it rested on the extension part of a very luxurious Morris chair, and a down cover was thrown over him. A table at his right side was piled with books and

magazines, while another stood at the left, with a dish of fruit, a plate of cookies, and a box of candy.

"Well, wounded warrior, how goes the battle?" asked Miss Louise, cheerily; but Fred scowled. Mrs. Williams answered:

"Oh, we think he will do very well now. It is not a compound fracture, and if he will only be patient!"

"Patient!" broke in Fred. "How in the world can a fellow be patient when it's getting better weather every day, and he wants to get out on the track and run, and pitch for the boys, and go out at night and spear suckers in Jackson brook, and — well, just everything!"

"That does sound hard, but, Fred, there are plenty of things to do, after all. See, I've brought over my chessmen and board, and a book, 'The Game of Chess.' You study it out a little, and we'll have some splendid battles."

"Call me the Japanese and you the Russians?" demanded Fred, eagerly.

"Anything you like; but if you are a general, you must be as brave as one, and shut up in the guard-house all the bad soldiers — Mr. Fuss, Mr. Groan, and Mr. Cross."

"Well, I'll try, Miss Parsons," Fred answered in such a bright tone that his mother threw a kiss at him, and Miss Louise remarked, promptly:

"Then I'm going to reward you with a story, and meanwhile, Jessie, you must take a good nap. You have had an anxious day, but Fred and I will entertain each other for a while."

Mrs. Williams, looking rested already, smiled and left the room.

"Now for the story, Fred. It's about a man who was a good deal worse off than a boy with a broken leg. This poor man had no legs at all; but he had one of the cheeriest voices I ever heard, and really merry eyes. I saw him at frequent intervals all the time I was last in Washington, and he was quite as good as a sermon on good cheer. One chilly day I stopped to look at some cloaks in a department store window, when the wind blew a whiff of some rich fragrance to me. I sniffed, and tried to think what it was. It put me in mind of my old Quaker Aunt Ruth, and when I turned the corner I knew why. There in a sort of wheeled chair or cart sat a cheery man with a quilt over his lap, holding out little white envelopes, and saying: 'Lavender! Fresh lavender! Only five cents a package!' Then I knew why I had thought of Aunt Ruth. There were always lavender bags among her sheets and with the piles of towels.

"That day I passed right by, for the chill of the Potomac dampness was penetrating my fall coat. But it was not long before, one mild, sunny morning, I went that way again, and that time I stopped to purchase. When I took two packages he seemed as pleased as if I had made him a gift.

"Do you raise it?" I asked, and he gave a smile at my ignorance.

"It's shipped from England, ma'am. I get a bale of it at a time through a wholesale druggist. Take it out of the envelopes and put it in a looser package, and it will smell more. Then if it quits, just crush it a little, and it will be sweet

again. Seems as if, the more it's crushed, the sweeter it is."

"Like some people, I suppose," I thought to myself. Then I ventured to say: "Were you injured in the war, sir?"

"He laughed outright. "No such luck for me. If I'd been old enough to give my legs to my country, and had a seventy-two-dollar pension now to take care of me, I suppose I wouldn't be out here selling lavender. No, I was a brakeman, and lost my legs on the road. Not even in a big accident. I just slipped on a wet tie one rainy night, and my legs went under the wheels."

"He looked so sober for a minute that I was sorry I had asked him the question. Then he looked up with the old bright smile: "But I'm lucky, ma'am, for all that. Lavender sells well — lots better than the pencils and shoestrings some of the men have. Then the fresh air keeps me strong and well, and this corner's one of the sightliest spots in the world. Why, it's worth dollars to me, ma'am, just to look up at that Capitol dome, and then down across the mall to the Monument — kind of uplifting, somehow." Then he paused and looked up at me a little shyly, to see if I would understand: "I've often thought of that other lame man that lay at the Beautiful Gate. Don't you believe he grew fond of that gate? I've an idea that, after Peter cured him, he came back once in awhile just for love of it."

"I could not stay to hear him any more that time, for I had already lingered too long. But that was not the last of our chats, and I bought lavender till I really think I must have supplied all my friends!"

"Oh," broke in Fred. "Is it that smelly stuff you sent mamma? She keeps it with the towels."

"I suppose it is. I think I sent her some. Well, I asked about him in the neighboring store, and the corner policeman told me more, so I learned that he supported an old mother and helped a widowed sister from his earnings. And what do you think it was, Fred, that more than all else gave him strength, and the prosperity he had?"

Fred tried to look indifferent, but he answered promptly enough: "I guess that smile of his."

"Good for you, Fred! And if a smile can conquer no legs, just see this next month or so what a smile can do for one leg and a sick leg."

Fred waited a moment, then with a look that was like his mother's, he held out his hand, and said: "Miss Parsons, I'm glad you told me about that lavender man, and I mean to try the best I can to make things go all right for mamma. This has been a pretty mean day, but it takes a fellow awhile to get his balance."

"Indeed it does, and I think you are doing nobly."

"And I think so, too," put in Mrs. Williams, coming in with a tray. "Now, Louise, do not say a word. This is not a 'company supper,' but I know we shall both enjoy a picnic tea right here with Fred."

And the "wounded warrior" sat up, with a firm determination in his heart, that lasted till his leg was well, to "fight a good fight" and make cheerfulness his watchword.

Bloomington, Ill.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson VI

SUNDAY, MAY 8, 1904.

LUKE 11: 85-48.

WATCHFULNESS

I Preliminary

1. GOLDEN TEXT: *Blessed are those servants whom the Lord, when he cometh, shall find watching.* — Luke 12: 37.

2. DATE: A. D. 29, December, probably.

3. PLACE: Perea.

4. HOME READINGS: Monday — Luke 12: 35-48. Tuesday — Deut. 4: 14-21. Wednesday — Matt. 25: 1-18. Thursday — 1 Pet. 1: 13-21. Friday — 1 Pet. 4: 1-8. Saturday — Luke 21: 28-36. Sunday — Rev. 3: 1-12.

II Introductory

Our Lord is impressing upon His disciples the duty of watchfulness — of being constantly on the alert; of being always prepared for the stern trials of their faith and ready to meet Him at His coming; and in order to deepen the impression He throws His warning into parable form: Those servants are truly "blessed" who are alert for their lord's return from the wedding, ready to jump at his knock at whatever the hour of the night, too eager, in their loving expectancy, to sleep or think of anything else; to such worthy servants their lord will himself turn servant and gird himself and feast them. Shifting the scene a little, but retaining the teaching, our Lord reminds His hearers that watchfulness is necessary even for self and property preservation. The "good man of the house" never knows what hour the thief will select to dig through his wall. Hence, because the advent of the Son of man will occur "at an hour when ye think not," we should be ever ready for His appearing.

To Peter's inquiry, whether the Master intended this teaching for His disciples especially, or for the multitude at large which surrounded them, we are indebted for another parable — of the faithful and wise steward, who distributes the appropriate "meat in due season," acts precisely as though his master's eye was upon him, and is therefore ready at any moment to render an account of his stewardship. The reward for such is larger responsibility and more exalted usefulness. But if that steward takes a different course; if he says to himself, my master is no longer near, he has gone on a far journey and "delayeth his coming"; if, puffed up with conceit, he domineers over the household, giving blows instead of meat, smiting his fellow-servants, and, even worse than this, falls into excesses of appetite, seeks dissolute companionship — eating and drinking "with the drunken," spending his lord's substance and his own strength in riotous living — all the time imagining that there will be time to reform and settle down into ways of sobriety before his master will return; to him, in the midst of his revelry, his lord will unexpectedly appear, discover his unfaithfulness and duplicity, and, without allowing him a moment for repentance, "cut him asunder" by some terrible judgment, and appoint him his portion with the unbelievers." Many stripes shall fall

upon the servant who knows his lord's will and fails to do it; while he who fails because of ignorance of that will shall be lightly punished; just as, in ordinary life, much is expected of him "to whom men have committed much."

III Expository

35, 36. **Loins be girded about** — ready for the summons. The flowing Oriental robe, unless girded at the waist, hindered freedom in walking. **Lights** (R. V., "lamps") **burning** — in expectation of his return from the wedding. Possibly this is the "parable germ" of the Wise and Foolish Virgins (Matt. 25). **Like unto men that wait** (R. V., "men looking") **for their lord** — eagerly expectant. **May open unto him straightway** (R. V., "may straightway open unto him") — a vivid picture of the mental attitude and spiritual readiness to meet Him at any moment which our absent Lord rightly expects of all His followers.

37. **Blessed are those servants.** — They are the truly happy, commendable servants, they of the girded loins and trimmed lamps. **He shall gird himself.** — Says Alford: "See Rev. 3: 20, where the same similitude is presented and the promise carried on further — to the sharing of His throne. The Lord himself, in that great day of His glory — the marriage supper of the Lamb — will invert the order of human requirements, and in the fullness of His grace and love will serve His brethren — the Redeemer His redeemed, the Shepherd His flock." **Come forth** (R. V. omits "forth"). — The disciples may have remembered these words when their Master washed their feet at the Last Supper.

38. **Come in the second watch, etc.** — when the night is far advanced, and signs of his coming fail, and the temptation to slumber grows strong. "The proper Jewish reckoning recognized only three watches — the first, from sunset to 10 P. M. (Lam. 2: 19); the middle watch, from 10 P. M. to 2 A. M. (Judg. 7: 19); the morning watch from 2 A. M. to sunrise (Exod. 14: 24; 1 Sam. 10: 11). After the Roman supremacy the number was increased to four, sometimes called the 'first,' 'second,' 'third,' and 'fourth' watch; sometimes by the terms 'even,' closing at 9 P. M.; 'midnight,' closing at 12; 'cock-crowing,' at 3 A. M.; and 'morning' at 6 A. M." (Maclear).

39. **And this know** — R. V., "but know this." If the good man of the house — R. V., "if the master of the house." Known what hour the thief would come. — So our Lord's coming will be as "a thief in the night," unexpected. See Rev. 3: 3; 16: 5. Not have suffered (R. V., "not have leit") his house to be broken through — an easy thing to do, the walls being made of clay.

We are to put on the whole armor of God; and, since we know neither when nor where the adversary may assault us, we are never to put it off. Live and die in harness, using such precautions as some say Cromwell did against the assassin's dagger — his dress concealed a shirt of mail. In the council chamber, at the banquet, in court, as in camp, he wore it always. Let the good man go to his workshop, his counting-room, market, the place of business, and scenes of enjoyment, as the peasant of the East to his plow, when fiery Bedouins scour the land, and bullets whistling from the bush may suddenly call him to drop the ox-goad and fly to arms. The sun glances on other iron than the plowshare, a sword hangs at his thigh, and a gun is slung at his back (Guthrie).

40. **Be ye therefore ready also** (R. V., "be ye also ready"). — "Whole-hearted service is continuous service. The Christian should be always so disengaged from the world that he can always go when God

calls him; and yet so engaged with work for the Master that he can be always busy till the time comes" (Lindsay).

Near the close of the last century there was a day which has been known in history as "the Dark Day," when through New England and the Middle States the sun was obscured without apparent reason, and night came at noon. The Connecticut Legislature was in session, and some of the members, moved with fear, proposed an immediate adjournment. "It is the day of judgment," they said, "and it is not fitting that we should be here." But Col. Davenport, one of the members, said: "I do not know whether this is the day of judgment or not. But if it be the day of judgment, it cannot overtake us at a better place than at the post of duty. Let us light the candles and go on with the business of the house." And then he made his speech on a bill pertaining to fish-nets in Long Island Sound (Hurlbut).

41, 42. **Peter said.** — He was anxious to know whether these injunctions to watchfulness and the rewards that would result to the vigilant were applicable to the few or the many, to the disciples only or to the circle of outside people as well. Who then is?

— an abrupt question, but conveying the idea, "May every one be such!" That (R. V., "the") faithful and wise steward. — This servant, or steward, is careful and watchful for his master's interests, and prudent in the administration of his affairs. Whom his lord shall make ruler over (R. V., "shall set over") his household. — In Mark's account (13: 34) a number of servants are left by their master to perform appointed tasks; here only one is mentioned. Ministers are undoubtedly referred to primarily, they being "stewards of the mysteries of God" and appointed to watch over the household of faith (1 Cor. 4: 1, 2; 12: 28; 1 Thess. 5: 12, 13); but the lesson applies also to every professed believer. All, however humble, are set over some part of the Lord's work; and He notes as carefully him who is faithful over that which is least as him who is faithful over much. To give them their portion of meat, etc. (R. V., "food"). — Not so much to rule as to feed the flock are they thus exalted; to rightly "divide" the word of truth; to distribute to each individual appropriate and timely spiritual nourishment; and, to that end, to be watchful and prudent. See Acts 28: 20; John 21: 15-17.

43. **Blessed is that servant** — "blessed"

Peculiar To Itself

In what it is and what it does — containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system — is true only of

Hood's Sarsaparilla

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with scrofula and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever." SUSIE A. HAIRSTON, Withers, N. C.

Hood's Sarsaparilla promises to cure and keeps the promise.

with the joy that faithfulness always carries with it; "blessed," too, for the recognition and reward which await him. His lord when he cometh, etc. — that is, unexpectedly, and finds his servant equally as faithful and prudent in his absence as in his presence.

Mr. Wesley was once asked by a lady: "Suppose that you knew you were to die at 12 o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to Friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at 10 o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

44. Will make him ruler over (R. V., "set him over") all that he hath. — He shall be promoted and advanced, and only such as he. The reward for usefulness is increased capacity for usefulness; for fidelity, a larger and wider inheritance over which to be faithful.

45. If that servant say in his heart — shall reflect with himself; shall cherish unbelief as to his lord's coming, just as the fool cherishes atheism — saying "within his heart," "There is no God." **My lord delayeth his coming.** — There are no signs of his return. I can relax in my fidelity and watchfulness. Plenty of opportunity for a brief season of license. So the youth says within his heart: "Plenty of time for me. I am young. I must 'sow my wild oats' with the rest. My lord delayeth his coming. There will be opportunity farther on to repent and reform." Because judgment is not immediate and crushing, "is not executed speedily, therefore the hearts of the sons of men are fully set to do evil." Shall begin to beat the men servants, etc. — to lord it over God's heritage (1 Pet. 5:3), behaving despotically and proudly toward his fellow-servants because they will not become partakers of his evil deeds; abusing rather than nourishing them. To eat and drink and be drunken — to be a companion of drunkards (Matthew says, "with the drunken"), and a drunkard himself.

46. Lord . . . come in a day when he looketh not (R. V., "expecteth not"). — Christ is, of course, intended. "Doubt of His coming does not hinder it" (Schaff). Shall cut him asunder. — The figure is borrowed from the Old Testament — a mode of punishment among the Israelites (1 Sam. 15:33; 2 Sam. 12:31); "it refers to a sudden and annihilating destruction;" "to the sundering of soul and body" (Scott). Appoint him his portion (R. V. omits "him") with the unbelievers (R. V., "unfaithful"). — Matthew says, "with the hypocrites;" and adds: "There shall be weeping and gnashing of teeth."

47, 48. That servant which knew . . . and prepared not himself (R. V., "made not ready") . . . many stripes. — "A solemn warning to all who sin with their eyes open, and perhaps a secret warning to Judas. Jesus always implies that man's knowledge is the measure of his responsibilities, and that tenderness will be shown to the ignorant (10:12, 13). It is also implied that there is no such thing as complete moral ignorance (Rom. 1:20; 2:14, 15)."

IV Illustrative

1. A patient was arguing with his doctor on the necessity of his taking a stimulant; he urged that he was weak and needed it. Said he, "But, doctor, I must have some kind of a stimulant; I'm cold, and it warms me." "Precisely," came the doc-

tor's crusty answer. "See here; this stick is cold" — taking up a piece of wood from the box beside the hearth and tossing it into the fire. "Now it is warm, but is the stick benefited?" The sick man watched the wood first send out little puffs of smoke and then burst into a flame, and replied, "Of course not; it is burning." "And so you are when you warm yourself with alcohol: you are literally burning up the delicate tissues of your stomach and brain" (Hurlbut).

2.

"I am watching quietly
Every day.
Whenever the sun shines brightly
I rise and say,
Surely it is the shining of His face —
And look unto the gates of His high place
Beyond the sea;
For I know He is coming shortly
To summon me.

"And when the shadow falls across the
window
Of the room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the spirit answers softly,
In my home,
Only a few more shadows
And He will come."

REVERENCE FOR TREES

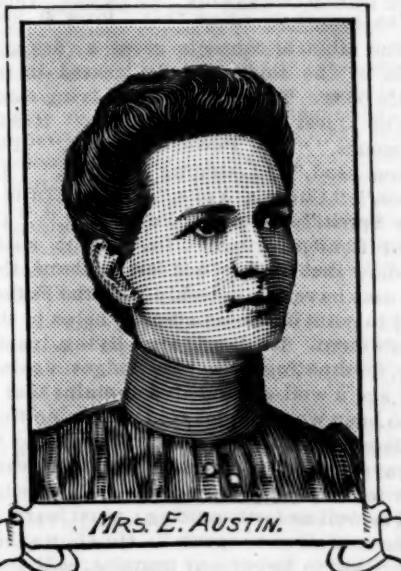
GEORGE BANCROFT GRIFFITH.

PROFESSOR PARK, in his sermon on the life and character of the late Prof. B. B. Edwards, of Andover Theological Seminary, relates a beautiful incident, illustrative of the gentle, genial spirit of that eminent divine. "He bought a half acre of land adjoining his house," says Prof. Park, "principally for the sake of an old oak which grew upon it. He had long desired to own such a tree — for the oaken wreath is rich with classic associations, and angels of the Lord sat under the oak of old — and many a sermon did he hope to write under its shade."

We hope the time is coming when something of the reverence that is entertained for sacred places and for works of art will be cherished towards the trees. Much has been done in many of our towns and villages, within a few years, to remedy the sad error of our fathers, who seem to have supposed that forest trees, like savages, were to be thoroughly extirpated from the soil; but there are yet some barbarians among us who see nothing in a tree but so many cords of wood. We could point to a certain town in this vicinity — a town, too, whose greatest blemish is a "plentiful lack" of ornamental and shade trees — where several large and handsome elms, walnuts, oaks, etc., standing in public highways, have been chopped up for fire-wood within a short time. It is high time this vandal spirit was frowned down by a purer taste. The Jews of old were forbidden to cut down the fruit trees even of an enemy (see Deut. 20:19, 20), "for the tree of the field is man's life." There are reasons abundant why the same prohibitory care should be extended among us to ornamental trees, and be sacredly observed by the community generally.

It is said of Mary Stuart that she never visited a strange place without planting trees. With equal thoughtfulness she inculcated upon the heart of her son, James I., the same beautiful custom, and it would seem that this fashion became hereditary, for Elizabeth, daughter of James I., "was greatly noted for her love of forest growth and the culture of flowers." Still further on, we read of Sophia, the queenly daughter of Eliza-

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT



An interesting letter to our readers from Mrs. E. Austin, of New York city.

Brooklyn, N. Y., Nov. 9, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months, and I suffered untold misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles, and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.

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The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals, and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Boston ZION'S HERALD.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug-stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

beth Stuart, and more than any other most resembling, in elegant height, delicacy of feature, complexion, and in sweet hilarity, and charm of happy temper, her great ancestress, who also gave herself heart and hand to this most charming of souvenirs. "Memorials of thoughtful care, 'neath which the weary feet of many a traveler shall rest."

Thank God for trees! What gladness they diffuse into our lives, and how they adorn our world! Who would change existence with the inhabitant of some ice-bound coast or shadeless, arid desert, even to have the sole supremacy of such a region? Better were one little wood within our happier clime, whose trees form a grateful shelter from the summer's heat and a protection against the winter's storm.

East Lempster, N. H.

OUR BOOK TABLE

THE GREAT COMPANION. By Lyman Abbott. The Outlook Co.: New York. Price, \$1, net.

The table of contents gives a very good idea of the topics briefly treated in this little book. They are: "The Living God," "The Quest after God," "The Hidden Presence," "The Power of Vision," "Pursuing God," "Listening to God," "The Door," "Christ's Yoke," "The Fruits of the Spirit," "Devout Forgetting," "Devout Remembering." Dr. Abbott writes to show that we are not left orphans, that we may have comradeship with the Father, and to point out some steps or helps to this attainment. He pleads for a living, inspiring, dominating faith. He lodges against the age a well-grounded complaint that it is so busy working for God it has no time to listen to Him. "It is a mistake to be always doing," he says. "We must learn how to be passive as well as active, recipient as well as forth-putting; must learn to listen as well as to speak." He shows that we are not to forget our troubles, still less to worry over them, but to conquer them, doing simply the work He gives us to do, and leaving the results to Him. "Insomnia has lost its dread since I learned the meaning of the Psalmist's declaration, 'My mouth shall praise thee with joyful lips when I remember thee upon my bed and meditate on thee in the night-watches.'"

Excellent advice this, and so are nearly all the other counsels in the book, which makes us the more astonished that he should take so narrow and mistaken a view of self-examination. He bids us "never to examine into our spiritual conditions, or ask ourselves whether we are getting better or worse." "Forget yourself, and think only of your duty. And when the day is over, waste no time in an idle reverie to see whether you have done the duty well or not." This is directly contrary to the counsel of the wisest, most experienced spiritual physicians, and contrary to common sense, it seems to us. If we are never to ask, or care, whether we are getting better or worse, it is pretty certain that we shall steadily get worse and not know it. It is not an idle waste of time to take a few moments at the close of the day to review its spiritual transactions and note the mistakes we have made, with a view to avoiding them on the morrow. We cannot properly think of our duty wholly apart from the one who is charged with doing it, that is ourself. How can the steersman tell if he is on the right course if he looks simply at the star and not at all at the ship, to compare the two? We cannot tell whether our will is in line with God's will unless we look at both. We are "never to ask ourselves how we are getting on," says Dr. Abbott, only follow the directions of the Physician of souls. But unless we know our malady, we shall not make application for the remedy. He does not proceed in the case independently of our constant co-operation, and that co-operation involves intelligent thought and much self-knowledge and no little scrutiny of the symptoms, that we may rightly answer the questions He puts to us. It may be mainly a difference of language, but it appears to us that in these days there is too little self-examination, not too much, and that the exhortations of the book on this topic are misplaced.

SEEKING THE KINGDOM. A Study. By Ernest Everett Day. The Macmillan Co.: New York. Price, \$1.50, net.

The title-page motto, "Seek ye first His kingdom and His righteousness," strikes the key-note of the book. It grew out of a midweek Bible class for the study of the

Christian life, and an attempt to find what following the Master really meant. The result is very satisfactory, giving evidence of wide reading and careful thinking. Some of the special topics are: "Sin," "Salvation," "The Way of the Cross," "The New Life," "The Surrendered Will," "Prayer," "Power as Witnesses," "The Glory of the Kingdom." Many of his quotations are especially pertinent and valuable. This is from Dr. Josiah Strong: "Only when self-will is surrendered is sin surrendered, for self-will is the very essence of sin. A man may give up many sins without giving up sin. The former is reformation; the latter is conversion. Giving up sins means new habits; giving up sin means a new life. It is the will which determines character. The will is the essential man, so that the surrender of the will is the surrender of self, and nothing else is." This is from Prof. Stevens: "God is not a reluctant, but a willing giver. We do not extort His favors from Him; they wait to descend upon us so soon as we rightly ask, so soon as we are in a true attitude of trust and receptiveness toward them." As Archbishop Trench says: "We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness."

OLD SINS IN NEW CLOTHES. By George Clarke Peck. Eaton & Mains: New York. Price, \$1.

Dr. Peck's previous volumes of sermons, "Ringing Questions" and "Bible Tragedies," have been so enthusiastically received that the present book, which supplies fourteen more discourses, starts with a strong presupposition in its favor. They are mostly about Bible characters — Elijah, David, Moses, Solomon, Peter, Mary of Bethany, Miriam, Abraham. They have all the characteristics that should be found in good sermons — they are practical, experimental, Scriptural, conversational, biographical, sensible, fervent, modern, etc. We do not wonder that people like to hear them and to read them.

THE YOKE. A Romance of the Days when the Lord Redeemed the Children of Israel from the Bondage of Egypt. By Elizabeth Miller. The Bobbs-Merrill Company: Indianapolis. Price, \$1.50.

The author has made every effort to conform to the history of the time as it comes down to us in the form of Biblical accounts and the writings of contemporaneous chroniclers. She is indebted, she says, for all facts set forth, to a multitude of authorities, chiefly to Wilkinson, Birch, Rawlinson, Ebers and Erman. The book shows clearly that she has studied long and hard and made every effort, with fair success, to Orientalize herself and bring up afresh the long-buried life of Egypt. One result of this is that the book is far too long, no less than 616 closely-printed pages, and it moves so slowly, with so little interest in the earlier portions, that unless one has an immense amount of perseverance and is determined not to be defeated, he is hardly likely to get on to the portions where the plot develops and the characters take hold in earnest. It is a formidable task in these busy days to venture on a book of this size about a people so far back in antiquity. But he who persists will find that the far-away ages are brought near, that human passions are the same in one time and clime as in another, and that the story gets a grip on him after a while. Moses and Aaron and Miriam are here, Pharaoh and his court, the Israelites in bondage, the plagues, the deliverance. Kenkenes, the only son of the royal architect, loves Rachel, a beautiful Israelite, a slave-worker in the stone quarries, becomes a worshiper of Israel's God, and is spared when the rest of the Egyptian first-born are slain. He goes forth with the Israelites, lives happily

with Rachel all his days, and it was his descendants who made the temple of Solomon beautiful with carved figures of cherubim and palm trees and flowers.

RUSSIA AT THE BAR OF THE AMERICAN PEOPLE: A Memorial of Kishinev. Records and Documents Collected and Edited by Isidore Singer, Ph. D. Funk & Wagnalls Co.: New York. Price, \$1.50.

In view of the continuance of the anti-Jewish policy of the Russian Government, and the attention attracted to it throughout the world by the war with Japan, this book, containing records and documents collected and edited by Isidore Singer, Ph. D., projector and managing editor of the great Jewish Encyclopedia, is exceedingly timely. The many sympathetic public utterances from such men as ex-President Cleveland, leading Roman Catholic and Protestant Church dignitaries, university presidents, and others, will form valuable documentary evidence to show generations to come in what high esteem the Jews of the United States were held by their fellow-citizens. These utterances will also serve as powerful instruments in obtaining justice for the oppressed 5,000,000 Jews in the empire of the Czar. The history of the Kishinev Petition, including the addresses of President Roosevelt and Secretary of State Hay, is one of the fascinating chapters of the book.

THE DAY BEFORE YESTERDAY. By Sara Andrew Shafer. The Macmillan Co.: New York. Price, \$1.25.

Was there ever a more prettily written book of childhood pranks and follies and scrapes and good times? Was there ever a more willful and mischievous and utterly

Has a Say

The School Principal Talks about Food

The principal of a high school in a flourishing California city says:

"For twenty-three years I worked in the school, with only short summer vacations. I formed the habit of eating rapidly, masticated poorly, which, coupled with my sedentary work, led to indigestion, liver trouble, lame back and rheumatism.

"Upon consulting physicians, some doped me with drugs while others prescribed dieting; sometimes I got temporary relief, other times not. For twelve years I struggled along with this handicap to my work, seldom laid up, but often a burden to myself with lameness and rheumatic pains.

"Two years ago I met an old friend, a physician, who noticed at once my out-of-health condition, and who prescribed for me an exclusive diet of Grape-Nuts, milk and fruit. I followed his instructions, and in two months I felt like a new man, with no more headaches, rheumatism, or liver trouble, and from that time to this Grape-Nuts has been my main food for morning and evening meals, am stronger and healthier than I have been for years, without a trace of the old troubles.

"Judging from my present vigorous physical and mental state, I tell my people Methuselah may yet have to take second place among the old men, for I feel like I will live a great many more years.

"To all this remarkable change in health I am indebted to my wise friend and Grape-Nuts, and I hope the Postum Company will continue to manufacture this life and health giving food for several centuries yet — until I move to a world where indigestion is unknown." Name given by Postum Co., Battle Creek, Mich.

Ask any physician what he knows about Grape-Nuts. Those who have tried it know things.

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irresponsible girl than Rachel, the doctor's daughter? Some of her companions were not far behind her in getting into trouble, but she easily took the lead in wild harum-scarums. Is it Rachel grown up who tells the story? It is at least some one who knows full well the heart of a child, and has rich store of delightful memories of a most delightful country village in Indiana some thirty years ago. The humor of the book is very genuine; and some of the situations are not a little comical. It is wholly about the children, and many parents will read it with a keen appreciation of its touching pages. We have found few things more enjoyable than its descriptions of the homely, simple life of that by-gone village it so lovingly portrays.

THE PRICE OF YOUTH. By Margery Williams. The Macmillan Co.: New York. Price, \$1.50.

Fanny Tasker, the chief character of this story, is one of the most interesting studies that has been wrought out for a long time. The delineation is at once manliest true to life and yet decidedly out of common. It is at no point ordinary, and yet at all points ordinary. To achieve a triumph of this kind shows not a little genuine cleverness. The development is exceedingly well managed, and the denouement satisfies the reader as the only proper thing. There are pathos and tragedy and humor in the story. Some of the conversations are really brilliant, and yet not out of keeping with the persons depicted. The pine woods and sand barrens of the New Jersey coast are well drawn, as are also the pettinesses of rural village life. The good and evil in average human nature come out instinctively, and we learn anew the old, old lesson, perhaps never sufficiently learned, that there is more good under some unpromising exteriors and in some forbidding environments than we are apt to suppose. It is very dangerous to run too sharply and uncompromisingly our hard-and-fast line of cleavage, ignoring the many circumstances and alleviations that should modify our severe verdicts.

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The *Forum* for April-June, besides the usual departments, has two special articles, one by W. O. Partridge on "A National Sculpture Society," and one by the late Grant Allen (who died in 1899) entitled, "Personal Reminiscences of Herbert Spencer," an article written in 1894, with the understanding that it should not be published in Spencer's lifetime. It is pitched in the highest possible strain of eulogy, beginning with the opinion that "Herbert Spencer possessed the finest brain and the most marvelous intellect ever yet vouchsafed to human being." "No man ever formulated so large a number of new and brilliant truths, no man ever correlated all the facts of the universe, physical and spiritual, into so magnificent, so consistent, and so profound a synthesis." "The twenty-fifth century will do him full justice." (Forum Publishing Company: New York.)

The *North American Review* for April has three articles dealing with the war in the East. O. P. Austin, chief of the Bureau of Statistics, deals luminously with the question of the "New Immigration" — that is, the immigration from the south of Europe — from Italy, Austria-Hungary, and Russia. He concludes, and gives good reasons for so doing, that it is not nearly so perilous as is generally supposed. He shows that they are not the class which is filling the jails and almshouses, that they are not a dangerous element in politics as they do not take to it, that they are an important factor in the development and wealth-producing power of the country, not beyond our power of assimilation, and likely to prove a real benefit. Statistics show that a larger percentage of the children of the immigrants attend school than is the case among the children of native whites; that the illiteracy among persons born in this country of foreign parents is much less than among those born of native parents, and that it is Northern Europe rather than Southern Europe which fills our reformatory and charitable institutions. (North American Review: New York.)

A new portrait of President Roosevelt, from a photograph taken at the White House in January, is the frontispiece of the May *Century*, and is accompanied by a short article by Francis E. Leupp, entitled "A Belated Recognition," which includes a political incident in the life of the President. Apropos of the expected dissolution of Parliament, the leading article in the number deals with the House of Commons, under the title, "The Mother of Parliaments," the writer being Henry Norman, M. P., and the illustrator Andre Castaigne. Portraits of nine members of the House are given. Of current interest, also, are two articles, "Unhappy Korea," by Dr. Arthur Judson Brown, secretary of the Presbyterian Board of Foreign Missions, and "Korea, the Bone of Contention," by the editor of the *Korea Review*, of Seoul, Mr. Homer B. Hulbert, Dr. Brown as a traveler and Mr. Hulbert as a long-time resident of Korea. A virtually unknown portrait of "Tolstoi at Twenty-nine, as an Officer in the Crimean War," is given in a drawing by George P. Tobin from a photograph. (Century Company: New York.)

The *Methodist Quarterly Review* for April (Methodist Episcopal Church, South) has two articles on Gladstone and two on Spencer. "Inspiration," "Southern Writers," "Robert Moffat," the "Hittites," "R. J. Campbell," and the "English Elegy," are among the other topics. Particularly excellent is a contribution from Bishop E. R. Hendrix on "Teaching and Persuading." Dr. Tigert's book notices, as we have before observed, are of a high order. He strongly commends the "Twentieth Century New Testament," Prof. William North Rice's "Christian Faith in an Age of Science," Dr. C. E. Jefferson's "Things Fundamental," and other volumes of a somewhat advanced character. Of the Life of Bishop Parker he says: "A better missionary biography than this we have never read." He also praises quite highly Dr. Dyer's "History of the Christian Church." This is a very handsome quarterly with over 200 large, broad pages, admirably printed and edited. (Smith & Lamar: Nashville, Tenn.)

The *Nineteenth Century and After*, for April, starts out with a contribution from George Harvey, editor of *Harper's Weekly* and the *North American*, on "The United States and Great Britain," showing how important it is to both nations that they pull together.

Andrew Carnegie follows with a unique article entitled, "Britain's Appeal to the Gods," couched in laudatory terms for Britain, and declaring the leadership of the world decreed to the English-speaking race. "Japan's Financial Position" comes next, by a competent authority, O. Eltzbacher, who speaks in the highest terms of her competency, prosperity, and resources. He is certain that Japan is financially strong and Russia financially weak. Other interesting articles are: "The House of Commons," "Coming Continental Complications," a "Study of the Geisha Girls of Japan," "A Visit to Hawarden," and "Russia's Charge against Japan," which is pronounced utterly groundless by Major General Sir Frederick Maurice. (Leonard Scott Publication Company: New York.)

The *Contemporary Review* for April discusses "The Chinese Labor Question," the "Military Situation in South Africa," the "Situation on the Persian Gulf," the "Neutrality of China," the "Athanasian Creed," the "Art of Plagiarism," and the "Future of the Bible." The last-named article, by Canon Henry Henson, has awakened extensive comment in both secular and religious journals, and is very significant. We have referred to it more at length in another column. These articles are multiplying in the best magazines, and bear strong testimony to the trend of the times. (Leonard Scott Publication Company: New York.)

The April number of the *International Journal of Ethics* discusses "Teleology," "Passive Resistance," "Vivisection," "Prof. James' Interpretation of Religious Experience," and "Wordsworth's Ideal of Early Education." (International Journal of Ethics: Philadelphia.)

The *Voice of the Negro*, started last January, sends out its fourth number in April. It is published in Atlanta, with J. W. E. Bowen and J. Max Barber as editors, and is devoted to the uplifting of the colored people. The two chief articles of this issue are: "Colored Washington Society" and "The Dominican and Haitian Republics." (J. L. Nichols & Co.: 918 Austell Building, Atlanta, Ga.)

The April *Critic* prints a short piece on "Theodore Roosevelt," by Henry Cabot Lodge, which is to appear as an introduction to the forthcoming volume of "The Speeches and Presidential Messages of the President." It has also a very interesting contribution, with portraits, on "The Younger Magazine Editors." A new poem, or one hitherto almost unknown, by Robert Browning, is quite a feature of the number, also the beginning of a new serial, "Our Best Society," whose authorship is not disclosed. (Critic Company: New York.)

The *Chautauquan* for April takes up "The Bahamas," "Washington City," "Art Training for Citizenship," "City Life," and "Sculptors of Note in our Large Cities." "Planting the Flag in Old Louisiana," and "Advertising Ideas," are also articles of interest. (Chautauqua Press: Springfield, O.)

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League Prayer Meeting Topics for May

REV. MATTHIAS S. KAUFMAN, D. D.

May 1 — Answered Prayers. Acts 4 : 23-31.

"If for any wish thou darest not pray,
Then pray to God to take that wish away."

TERRACES

1. In the prayer of our lesson we have the Father, Son and Holy Spirit as the Triune Deity with whom we are to have communion. How perfect the Divine method! We come to the Father, through the Son, moved and guided by the Spirit.

2. Such prayer, if prompted by pure motives, will never be in vain. Here is a prayer utterly devoid of selfishness. It is for power to bless other lives. The more we ask God for others, the more will He do for us.

3. Actual results do come in the form of answered prayers. In this instance the place was shaken, the Holy Ghost came consciously to them, and they immediately testified with boldness. How much all Epworthians need the grace of ready witnessing for Christ!

4. This prayer had also definite aim. Not personal safety was their plea, but courage for the performance of high duty. This they received. With their boldness came peril and only as much safety as was for their highest good.

THE EMINENCE

This is not a luxurious plateau; not a plain for merry-making and revelry; not a knoll upon which to loll and dream oneself away to superficial bliss. It is rather a mount of inspiration. "Answered prayers." Think of it! Man turning his back upon the motley crowd below, rising by the steps of his own determination, and gaining the quiet of the upper air in which to whisper some deep heart longing into the ear of Jehovah. In the very effort at rising he shakes from himself the dust of selfishness, and cooling breezes of celestial heights blow away all feverish self-seeking. Now it is the welfare of others and the glory of the King that he seeks. Answered? The answer to such a petition is in keeping with all rational human law and the evident design of the whole divine system.

ZEPHYR HINTS

1. Half-prayers are miscarried and stop on the way. Only whole prayers reach God's ear.

2. We must not expect a prayer to be answered unless it contains a living intensity of desire.

3. Even our unworded prayers are answered. The Spirit himself sometimes makes intercession for us "with groanings which cannot be uttered."

4. As a lamp is not a light until it is lighted, so a desire is not a prayer until it flames with eagerness.

5. It is only the emptied pitcher that will be filled when dipped into the fountain. So it is the heart emptied of self into which comes the full water of life.

DEFERRED ANSWERS

Once a father went to sea. Before going he wrote out a simple prayer for his small son, a troublesome little fellow, and deposited it in a chest. During that voyage he died. Some years afterward his wife followed him to the home above. On her death-bed she handed her wild boy the key to this chest. After a decade or more of profligate living he opened the chest and read the prayer of his long-sainted father for him. In wrath he thrust it back into the chest and turned the key. But he could not look up his heart. The prayer burned there like a live coal. Although dissolute and degraded he abandoned

his gross sins, and was recognized by all who knew him as a new man. Thus was answered a prayer made in faith more than twenty-five years before.

THE LISTENING ATTITUDE

When we make inquiry or request a favor, it is only the part of courtesy to wait until reply can be made. The same is true in the matter of our prayers. We are to wait for answers — wait in the attitude of a questioner. Listen, and you shall hear God, not with audible voice, but in the reception of rightly desired mercies and benefits. Never can we fail to receive what we have asked, or something better, if we rise terrace by terrace to that eminence above where He holds communion with His own. Moses met Him on the mount. In the mount of prayer Christ was transfigured before them, and they found it good to be there. Let this often be our soul's attitude:

"I am listening, Lord, to Thee!
What hast Thou to say to me?"

May 8 — Crowns Trodden under Foot. Isa. 28 : 1-7 ; Rev. 3 : 11.

JEWELS

1. *Sympathy.* Tenderness of heart is a delicate jewel, which not only has a radiance of its own, but gives a gentle, refining lustre to the whole diadem of character.

2. *Kindness.* This is a more pronounced quality. Continually is it active in shedding a light which gladdens all who come under its exhilarating beams.

3. *Sincerity.* A deep, hidden jewel is this. It forms a strong, substantial background against which other rays may play and shine.

4. *Truthfulness.* A fine blue jewel this is, though it contributes only one set of rays to the crown. But these never deviate in the least from the standard to which it is committed.

5. *Honesty.* Very similar in appearance to the two preceding, it blends beautifully with both. Yet it has its own place and mission. It inspires a sense of security and elevates man's estimate of human nature everywhere it appears. Among its gleams are promptness in meeting promises and fidelity to every trust.

A CROWN OF GLORY

Of the above-mentioned jewels, with many diamonds of love and pearls of patience, is this crown composed. This crown is character. Not entirely perfect is it. Some of the jewels may rattle in the jostle of the crowd and the strain of worldliness. Its lustre, too, is sometimes sadly dulled in the corroding atmosphere of time. But when transferred to the clear air of eternal climes, then will its true glory shine out in splendor in the fadeless light of love.

THE TOWER OF GRACE

The crowns of Great Britain's rulers are kept for safety in the stronghold of London Tower. Sad indeed would it be for us if we had no stronghold for the crown which is our only passport to an eternity of bliss. In the resurrected Christ we have a strong tower whose grace is more than sufficient for every possible peril. Secure in Him, there is no foe to fear.

FOOL'S CAPS

These were once common in our American schools, as a means of punishment for unruly pupils. What a poor substitute for a crown. How light! How empty! How devoid of worth! Yet, strange to say, it is a popular substitute. The girl who wastes her modesty and winning sense of purity in the dance and coarse theatre, the woman who cares more for dress than womanly virtues, the boy who indulges in cigarettes and low talk, the man who frequents the gilded saloon — all these trample on their rightful crowns and sail forth in fool's caps. What a sorrowful spectacle these people present! The worst of them are toppling over and actually wallowing in the gutter. Wretched wrecks! How inexplicably sad! What is left? Not much, to all human appearance. But Curist's pitying eye still sees eternal

possibilities in the most degraded. How can He reach them? With our hands and hearts. Great are the obligations resting upon us who by grace divine have been enabled to retain our crowns of Christian character!

THE HELPING HAND

More than simply lifting up the fallen becomes our duty. As long as one is stronger than another, the stronger continuously owes helpfulness to his more unfortunate brother. Ability is the measure of obligation. Fallen crowns must be reset with gems. This requires unceasing toil and tireless patience. Such is the labor for others demanded at our hands. Thereby shall we hasten the arrival of universal brotherhood,

"When each shall to another
Be as Christ would have him, brother unto brother."

May 15 — Epworth League Anniversary Day. Special Temperance Program. Isaiah 5 : 11, 12 ; 22-25 ; Hab. 2 : 15.

One very dark night two travelers were seated on the back seat of a wagon, the driver being in front. To while away the hours the tourists, one of them a Bishop, entered into a warm discussion upon the nature of the soul. In the midst of this debate the wagon took a wild plunge. A loud crash, and all landed in a muddy ditch. As they scrambled to their feet the driver said, in utmost calmness: "I beg your pardon, gents. I was so interested in hearing the little man discussin' my immortal soul, which I hardly ever knew I had one before, that I clean forgot where we was, and drove you plump into the

CAME FROM COFFEE

A Case where the Taking of Morphine Began with Coffee

"For fifteen years," says a young Ohio woman, "I was a great sufferer from stomach, heart and liver trouble. For the last ten years the suffering was terrible; it would be impossible to describe it. During the last three years I had convulsions, from which the only relief was the use of morphine.

"I had several physicians, nearly all of whom advised me to stop drinking tea and coffee; but as I could take only liquid foods, I felt I could not live without coffee. I continued drinking it until I became almost insane; my mind was affected, while my whole nervous system was a complete wreck. I suffered day and night from thirst, and as water would only make me sick I kept on trying different drinks until a friend asked me to try Postum Food Coffee.

"I did so, but it was some time before I was benefited by the change, my system was so filled with coffee poison. It was not long, however, before I could eat all kinds of foods, and drink all the cold water I wanted; and which my system demands. It is now eight years I have drank nothing but Postum for breakfast and supper, and the result has been that in place of being an invalid with my mind affected, I am now strong, sturdy, happy and healthy.

"I have a very delicate daughter who has been greatly benefited by drinking Postum, also a strong boy who would rather go without food for his breakfast than his Postum. So much depends upon the proper cooking of Postum, for unless it is boiled the proper length of time people will be disappointed in it. Those in the habit of drinking strong coffee should make the Postum very strong at first in order to get a strong coffee taste." Name given by Postum Co., Battle Creek, Mich.

"Look in each package for the famous little book, 'The Road to Wellville.'

ditch." But this ditch soiled only the garments covering their bodies. There are ditches in which the soul's robes are stained and blackened. About these the paths are slippery, and he who strolls near them knows not what moment he may find himself in the mire. While such is the treachery all about, the very situation calls loudly for prompt and efficient aid.

ANNIVERSARY

Usually when our League birthday rolls around we are strongly inclined to celebrate it in rejoicing over past victories. So marvelous has been its growth as a whole and so phenomenal its success in many directions, that we have yielded very naturally to indulgence in exultation. Some of this is wholesome, because it inspires to greater earnestness. The anniversary has been, and should continue to be, a veritable Pisgah, from which ever new Canaans of conquest may be viewed. However, it is evident that the authorities this year favor turning our jubilance to practical account. Hence the introduction of this intensely practical temperance topic once more.

RED-LETTER EFFORTS

Leighton the artist and his friend Millais were walking along a corridor of the Academy, arm in arm, at the close of a great prize day. They chanced to see a student walking through the first room on his way to the entrance. He looked the very picture of despair. So dejected was he, and so shabbily dressed, that he seemed anxious to pass unnoticed. Catching sight of this desponding student, Leighton left Millais, and, darting across the vestibule, took the disheartened youth by the arm and led him back. Together they two, so far apart in achievement, sat close to each other on an ottoman, while the great artist poured forth streams of earnest appeal. He went on and on with his inspiring utterances till this shabby figure gradually drew himself together, and when they arose and shook hands it was a new life that had been awakened. A very different world spread out before the discouraged youth, and he went forward to win. It was the extraordinary zest which Leighton put into his efforts that gave effectiveness. He fought other people's battles as the successful fight their own.

In looking forward to Anniversary Sunday, with a view to making temperance sentiment, there may not come to our door any inebrate or any immediate opportunity to assail the hated saloon; but are there not discouraged ones all about us who may be saved from the intoxicating glass or bottle by the exercise of eager interest, such as was evident in Leighton? We need to be a little more alert and intense. Why not make Anniversary Sunday a red-letter day of personal effort for young men who are just getting their feet in the downward way which leads to the drunkard's awful doom? Better is it to catch a disheartened brother just as he begins to stagger, than to wait until he must be dragged out of the gutter.

FIXING THE FENCE

A minister took his little boy on his lap and told him about a lamb that had strayed away from the fold — how it got through a hole in the fence; how for awhile it enjoyed its freedom, yet finally came to bitter want and distress. After being nearly starved and frightened half to death by a wolf, the shepherd rescued it and carried it in his bosom back to the fold. Listening thoughtfully to all this, the little fellow spoke up: "Say, papa, did he nail up the hole?" That was a very important question. There are too many holes through which even our girls and boys may and do slip out into peril and down into pitfalls. Parents have much to do in nailing up defective family fences.

May 22.—False and True Ambitions.
Matt. 20 : 20-28.

MORTGAGES

1. A false ambition is to the life what a loan is to a house — an incumbrance. The actual value of a house is what it is worth less the amount of the mortgage.

2. Most ambitions know not what they

ask (verse 22). Could we [see] things as they are, we should very often reverse our prayers.

3. A false ambition is usually the outgrowth of conceit; the label it bears is, "We are able" (verse 22).

4. The good in men will always be aroused against a false ambition (verse 24).

5. False ambitions will grow with the rapidity of fungi unless eradicated, root and all.

6. A false ambition is like intoxication, inflicting upon one the deception that he is actually incapable of real enjoyment.

7. True, something good may be in a false ambition, just as a mite of nutriment may be in a glass of alcohol. But how much poison is swallowed for the sake of that little nourishment!

8. Scarcely anything is easier than persuading oneself that having one's own way is altruistic and not selfish after all.

9. Every day lived for self alone is a mortgage on the entire future.

CUPOLAS

1. As a well-proportioned cupola adds to the value, stateliness and beauty of a building, so a true ambition is a desirable and worthy addition to character.

2. A cupola is a retreat in the upper air. Such ought to be our ambitions. In them should be the pure ozone of the heavens.

3. Opportunity for extensive vision is afforded by the cupola. There the world looks broader and the landscape more varied. True ambition lifts us to a broadening outlook upon life.

4. The cupola affords quiet for meditation. It is above the clamor of conventional excitements and even legitimate demands of society. True ambition is not always hungry for the throng and applause. It values the advantages of occasional solitude.

5. It is always open to the sunlight. So a true ambition seeks not to cover its motives and deeds in the dark. It does not fear the light of inspection or any test of investigation.

May 29 — The Work of Christian Women in Non-Christian Lands. Acts 16:11-15; Phil. 4:3; Rom. 16:1, 2.

It has always been woman's right to serve, to suffer, and to bless. She is the natural soother, sympathizer, and unfailing friend of humanity. In the mother's love she approaches wondrously near to Godlike loving. It is a distinct credit to the Christian Church that so large a proportion of its membership is found to be made up of consecrated womanhood. Multitudes of bad men are seen in bad places — saloons, low theatres, jails, penitentiaries. Hosts of good women grace good places — schools, benevolent institutions, churches. Christ appreciated woman, and her richest rewards spring from the principles of His Gospel. To her everlasting honor it can be said:

"Not she with traitorous kiss her Master stung,
Not she betrayed Him with unholy tongue;
She when apostles shrank could danger brave,
Last at His cross; and earliest at His grave."

It is not flattery, but simple, unvarnished truth, to affirm that Christ's Gospel has found in women, indispensable helpers. Without their earnest and sympathetic interest the dominion of Christ's kingdom in all the earth would be much farther distant than it is today.

NON-CHRISTIAN LANDS

These are, in the main, India, China, Japan, Korea, Africa, and many islands of the sea. It is in these countries of darkened moral and spiritual ideas and customs where the brightness and beauty of Christian womanhood shines most resplendently. Hundreds of our own educated, refined, sensitively constituted American women have sacrificed home, with its

amenities and tender ties, congenial social relations, and Christian fellowship, for the repulsive and shocking associations of heathenism. The contrast between them and the women who never heard of their Saviour is broad and deep. In many heathen countries women are treated most cruelly, as if they had no souls. Among some nationalities the women have less consideration than the lower animals.

WOMEN'S SOCIETIES

In nothing do women exhibit more of the Christ spirit than in their organizations for the salvation of their heathen sisters. All the leading denominations have their women's mission boards, and push their work not only with zeal, but with such tact and business sagacity as have often surprised business men. Our own denominational W. F. M. S. was organized in 1869. It now has 6,137 local societies, with a total membership, including young women's societies, of 156,021. During the thirty-three years of its history more than six and a third millions of dollars have been raised and expended in the humane and Christly effort to save the women of the heathen world.

RESULTS

1. Thousands of women have been taught their own worth as redeemed by the death of Christ. Homes have been Christianized and their daughters elevated from misery to joy and cultured usefulness.

2. Not least among the benefits has been the reflex influence upon the workers themselves, especially in our home churches.

QUERY

Why should not every Christian woman take practical interest in saving the women of non-Christian lands?

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April 27, 1904

Boston Methodist Social Union

The April meeting of the Union was held Monday evening, April 18, in Lorimer Hall, President Geo. F. Washburn presiding. It was "General Conference Night," the guests being the ministerial and lay delegates of the New England Conference. A reception was held preceding the supper. At the table, grace was invoked by Rev. L. B. Bates, D. D., and after the banquet prayer was offered by Rev. W. G. Richardson, of Springfield.

An address of greeting was made by President Washburn, who expressed his thanks to the members for their hearty co-operation during the past year and a half. Especially were thanks due the secretary for his arduous work for the Union. To the executive committee for their unanimous support he also gave his thanks. The admission of ladies to membership is the climax of the work of the Union during this past year.

The report of the secretary for the year and a half was received, showing an average attendance of 280. The membership has increased from 86 to 163—17 of these being women. The list of distinguished speakers who had addressed the Union during this time showed a remarkable array of talent. Suitable resolutions in memory of Albert M. Williams, a former president of the Union, were presented by Rev. Dr. W. T. Perrin, of Brookline, and were unanimously adopted. Five new members were elected. President Washburn, in welcoming the delegates who were present, spoke in a happy vein as he referred to their honors and the treat and duties which were before them.

Rev. Dr. C. F. Rice, being introduced, said, in part: The General Conference of 1904 will be the greatest in numbers which the church has ever seen and a great one from the important measures which will be referred to it. He hoped that the New England Conference delegates would be worthy of the trust which has been reposed in them. This delegation goes unpledged and uncommitted for any person or any member. They remember the proverb that the honor carries with it the obligation.

Rev. E. M. Taylor, D. D., said he was pleased to acknowledge the confidence and esteem which had been shown in electing him to this position. Action in General Conference is always taken, so far as he had seen, with deliberation and with a feeling of responsibility. The work of a delegate is serious. If a man is not present to attend to his duty, he is made to feel he has not done as he should. The body is cosmopolitan, the world being there by delegates, and makes a great impression. It represents an example of the greatest self-sacrifice ever known in the history of the world—when the clergy gave the laymen equal rights. We are going to the Pacific coast as New England Methodists; we are going in the spirit that is looking for new light in the future. We go to represent the thoughts of New England and her aspirations for high and noble things.

Mr. Frank A. Rich, representing the lay delegates, said: To be a delegate is an honor which is greatly appreciated. He was glad to be honored as a servant of Jesus Christ. He rejoiced to be called by God to be a Christian business man; also, in being a Methodist, to be called to be an agent in bringing about the salvation of men. He said: "We delegates pledge ourselves to do our very best to bring to pass measures that may result in the salvation of our fellow-men." He greatly appreciated the honor of representing New England.

Edward H. Dunn made a short speech, expressing grateful acknowledgment of the efficient and faithful labors of President Washburn in performing his duties as the chief officer of the Union. His remarks were greeted with much applause and a hearty expression of such appreciation was given by a rising vote.

Rev. Dr. G. P. Eckman, pastor of St. Paul's Methodist Episcopal Church, New York city, being introduced as a man "who does things," said: The General Conference is unique among legislative bodies. When in session it is the church. At first every member of the Confer-

ence was a member of the General Conference. The first General Conference met in 1792 in Baltimore. The first delegated General Conference that was assembled met in 1812 in New York city, with one delegate for each five members of the Annual Conference; of this Conference New England had nine. Certain conditions are necessary for election as a delegate—popularity, fitness, presiding eldership, official positions—and even pastors are now elected. These delegates are, of course, all elected by a great popular demand. The lay delegates, too, represent a conservative and thoughtful body of magnificent representatives. Alongside of the laymen is a body of lay women, of whom New England sends three. The Bishops preside over the deliberations. Of these men and those who have been there New England has had a number not in proportion to its members, but to its marked ability. Some persons would have made for themselves more fame if they had declined the office. Only one man elected to this position declined it—Wilbur Fisk. These men have great honor, great authority, and much power. It is not surprising that they should arrogate some rights not previously theirs. Some limitation of the episcopacy is sometimes desired on account of this fact. There is a disposition in some parts toward a districted episcopacy. The first step toward this was taken in 1900, when episcopal residences were assigned. We have to a large degree lost our connectional spirit in our great centres of population. We need here an episcopal supervision which shall lead us to more earnest and united efforts.

"Shall the time limit be restored, or not?" is a question to be considered. What is the reason for the disquietude and unrest? Nothing has occurred that places this question any differently from what it was four years ago. All possible evils have been brought to the minds of the people, and these possibilities are forced on the attention of Methodists. John Wesley was the first itinerant. The order to "keep moving" has made our people the most uneasy people in all Christendom. It is no more difficult for men to move than it was before. The great majority of our preachers never stayed in a place long enough to be affected by the time limit. We have not made it impossible or difficult for a man to obtain any of the good things to which he is entitled. We ask that, for the sake of the church, you give us the possibility for continuous service, with the opportunity for development of the church and the characters of members.

Other problems will also come to the attention; and there is one thing that should be done: This coming General Conference should so proceed as to cause our evangelistic efforts to have more power. The Bishops spoke pointedly on this subject in 1900, and to our shame we must admit that we have not been as successful in evangelism as we have in money-getting. You know here in New England what a harm heresy trials are. May every such trial come as speedily to an end as the late trial of your Boston philosopher! It is much better to spend time hunting sinners than hunting heretics. They are more numerous and more easily brought to repentance. We should so give our message that all may know that we believe this is a lost world and that Jesus Christ came to save it. We have raised a crop of evangelists who have not been a credit to our church. The supreme business of Methodists today, as in other days, is to bring to bear the power of Christ on the lost world about us. This is the work we must never abandon. It is the business of Methodism to bring Christian power to bear on the last man in this world of sin. Oceans are crossed, continents are traversed, mountains climbed, and streams crossed, that we may carry our message to every needy man. In every clime and every extent of our great country church spires point to heaven, and every land is traversed by the messengers who carry this word of love and joy. God

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grant that this coming Conference may discover how we may come back to our pristine ability to gather the millions of souls now waiting for the message of hope and peace!

A unanimous vote of thanks was given Dr. Eckman, after which the benediction was pronounced by Rev. J. M. Leonard, D. D., of Melrose.

After the benediction the annual business meeting was held, at which the secretary's report of last meeting was read and approved. The annual report of the treasurer for the year and a half was read, showing all bills paid and \$1.28 in the treasury.

The nominating committee reported a list of officers for the new year, who were elected, as follows: President, Prof. Wm. Marshall Warren, of Brookline; vice-presidents Henry D. Degen, of Newton Centre, and Rev. E. A. Blake, of Boston; secretary and treasurer, Frederic D. Fuller, of Newton; executive committee, Geo. E. Whitaker, of Somerville; Geo. S. Butters, of Brookline; Francis P. Luce, of Dorchester; Charles N. Peabody, of Malden; Charles W. French, of Woburn.

A rising vote of thanks was given to C. H. J. Kimball for the faithful performance of his many duties as secretary and treasurer.

Going to Los Angeles, Cal.

DELEGATES and visitors to the General Conference from New England left in parties as follows:

From the North Station, Friday, under the direction of Simmons & Marsters, of 238 Washington St., this city, the following persons started on an itinerary which includes Chicago, Colorado Springs, Salt Lake City, San Francisco, Santa Cruz, Monterey, and Santa Barbara. The return trip will be accomplished by way of the Grand Canon of Arizona, and a stay of several days will be made at the St. Louis Fair.

Rev. and Mrs. J. H. Buckey, Central Falls, R. I.
Mrs. E. M. Bragg, Boston
Miss Ann Barney, New Bedford
Miss Bertha C. Beck, Bloomfield, N. J.

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Rev. and Mrs. J. S. Bell,	South Harwich	Miss Ella F. Neal,	Lewiston, Me.
Dr. John B. Brainerd,	Boston	Mr. D. M. Kimball,	Bethel, Me.
Rev. and Mrs. Edgar Blake,	Manchester, N. H.	Rev. Chas. F. Rice,	Springfield
Rev. and Mrs. L. B. Bates,	East Boston	Miss Laura O. Rice,	Springfield
Mrs. J. W. Bates,	Somersworth, N. H.	Rev. and Mrs. W. G. Richardson,	Springfield
Mr. and Mrs. J. H. Carpenter,	Providence, R. I.	Rev. H. L. Wriston,	Springfield
Mr. and Mrs. John W. Church,	Hallowell, Me.	Mr. J. M. Dunham,	Springfield
Mrs. A. C. Clark,	East Boston	Miss M. A. Booth and maid,	Springfield
Rev. W. Dobson,	Windsor, N. S.	Mrs. D. P. Ludington,	West Springfield
Mr. and Mrs. H. A. Duncan,	Bath, Me.	Mr. Robert C. Parker,	Westfield
Mr. and Mrs. Henry D. Degen,	Newton Centre	Prof. Eddy,	North Wilbraham
Mr. and Mrs. J. M. Emery,	Suncook, N. H.	Mr. and Mrs. J. A. Conant,	Willimantic, Conn.
Mr. and Mrs. N. B. Emery,	Suncook, N. H.	Miss Lucy E. Barnes,	Springfield
Mrs. William N. Eaton,	Quincy	Mc. W. E. P. Fogg and party,	Springfield
Mr. Robert Hodson, Jr.,	East Boston	Rev. E. M. Taylor and family,	Cambridge
Mrs. N. P. Hayes,	New Bedford	Mrs. S. Gertrude Durrell,	Cambridge
Miss Bessie Hayes,	New Bedford	Rev. and Mrs. W. I. Ward,	Fall River
Mrs. Emma Bates Harvey,	East Boston	Rev. and Mrs. S. O. Benton and daughter,	Fall River
Mr. and Mrs. F. H. Hamblin,	Worcester	Rev. A. J. Coulitas,	Providence, R. I.
Masters Howard and Louis Hamblin,	Worcester	Rev. J. I. Bartholomew,	Providence, R. I.
Rev. and Mrs. E. Hitchcock,	Manchester, N. H.	Mr. and Mrs. K. F. Raymond,	New Bedford
Rev. Edwin A. Jester,	Warren, O.	Mr. and Mrs. H. A. Fifield,	Providence, R. I.
Mrs. B. P. Lane,	Boston	Mr. and Mrs. Costello Lippitt,	Norwich, Conn.
Mr. A. M. Lang,	South Framingham	Hon. and Mrs. J. H. Reed and daughter,	Stansford Springs, Conn.
Rev. and Mrs. Joel M. Leonard,	Meirose	Mr. E. F. Stafford,	Fall River
Mrs. H. S. Leonard,	Newton Centre	Mrs. Geo. F. Chase,	Fall River
Mrs. George Moulton, Jr.,	Bath, Me.	Rev. and Mrs. C. S. Nutter,	St. Albans, Vt.
Mrs. C. Edwin Miles,	Boston	Mrs. J. M. Jeffords,	Enosburg Falls, Vt.
Mr. and Mrs. Charles R. Magee,	Boston	Mrs. Whitney,	Enosburg Falls, Vt.
Miss Mary R. Moulton,	Tilton, N. H.	Miss Mary E. Holt,	Boston
Miss Nellie F. Moulton,	Tilton, N. H.	Rev. F. W. Lewis,	Brattleboro, Vt.
Rev. W. P. Odell,	Germantown, Pa.	Rev. and Mrs. A. H. Web,	Bradford, Vt.
Mrs. A. B. Packard,	Quincy	Hon. and Mrs. Frank Plumley,	Northfield, Vt.
Rev. F. C. Potter,	Bethel, Me.	President Geo. L. Plympton,	Tilton, N. H.
Miss Sarah B. Root,	Boston	Mr. J. M. Russell,	Somersworth, N. H.
Mr. and Mrs. Silas Porter,	East Boston	Miss Russell,	Kent's Hill, Me.
Mr. and Mrs. Frank A. Rich,	Barre	Miss Mary A. Danforth,	Colebrook, N. H.
Mr. Arnold Rich,	Barre	Rev. C. H. Stackpole,	Melrose
Mr. and Mrs. William T. Rich,	Newton	Rev. L. A. Nies,	Dorchester
Rev. and Mrs. R. Sanderson,	Suncook, N. H.	Rev. and Mrs. F. C. Haddock,	Auburndale
Mr. Wilbur H. Sargeant,	Malden	Mr. and Mrs. R. S. Douglass,	Auburndale
Mr. and Mrs. Charles F. Stodder,	Boston	Arthur and Gordon Douglass,	Auburndale
Miss Corrie H. Varney,	Bath, Me.	Mr. and Mrs. W. T. Thompson,	No. Dartmouth
Miss Clare A. Varney,	Bath, Me.	Rev. L. W. Staples and party,	Waltham
Rev. and Mrs. B. C. Wentworth,	Old Orchard, Me.	Mr. W. C. Titcomb and party,	Lynn
Mrs. M. J. Whittemore,	Quincy	Prof. and Mrs. C. T. Winchester,	Middletown, Conn.
Mrs. T. H. Wendell,	Dover, N. H.	Mrs. S. C. Gifford,	Mattapoisett
Mrs. Arad Wentworth,	Searsmont, Me.	Rev. A. H. Herrick,	Hudson
		Mrs. D. W. Jagger,	Sterling
		Mrs. P. R. Woodward,	Sheilburne Falls
		Dr. Geo. S. Eddy and party,	Fall River
		Mrs. H. J. Miles and party,	Westminster
		Rev. J. A. Dixon,	Hairwick, Vt.

The following is a partial list of those who will travel over the Sante Fé. The complete list is not available, as one of the parties leaves after this issue goes to press:

Mr. and Mrs. C. C. Abbott,	Keene, N. H.
Miss L. N. Allyne,	South Framingham
Mr. N. L. Chamberlain,	West Roxbury
Mr. and Mrs. Benjamin Chase,	Derry, N. H.
Miss Harriet L. Chase,	Derry, N. H.
Mr. S. A. Cordwell,	Rumford Falls, Me.
Mr. and Mrs. W. S. Cutler,	Brookline
Mrs. W. L. Davis,	Boston
Mrs. Anna E. Eager,	Newton
Mrs. Emma C. Eldridge,	Somerville
Miss Helen F. Emerson,	Boston
Mrs. J. H. Goodell,	South Framingham
Mr. A. D. Hodges, Jr.,	Roxbury
Mrs. T. E. Holway,	Arlington
Miss Jean Kendrick,	Amherst
Mr. J. A. Knight,	Worcester
Rev. and Mrs. Arthur Little,	Dorchester
Mrs. Martha D. S. Ludington,	Springfield
Miss E. F. Metcalf,	East Somerville
Mrs. A. S. and Miss L. B. Mathewson,	Malden
Mr. and Mrs. William G. Seeley,	Brookline
Mr. Geo. H. and Miss M. Seeley,	Brookline
Mr. and Mrs. W. E. Stone,	Palmer
Mrs. Dexter Smith,	Springfield
Miss Margaret Sutermeister,	Milton
Mr. and Mrs. H. B. Viall,	Keene, N. H.
Major Geo. M. Whipple,	Salem
Mr. and Mrs. Philip Borden,	Portland, Me.
Rev. and Mrs. O. S. Baketel,	Manchester, N. H.
Rev. and Mrs. F. L. Hayward,	Bucksport, Me.
Mr. R. B. Stover,	Bucksport, Me.
Rev. D. B. Dow,	Oldtown, Me.
Mr. Willard S. Lewin,	Houlton, Me.
Rev. and Mrs. Wilbur F. Berry,	Kent's Hill, Me.
Rev. A. L. Nutter,	Union, Me.
Mrs. H. R. Verrill and party,	Portland, Me.
Mr. Alpheus Griffin and party,	Portland, Me.
Mrs. E. F. Johns,	Portland, Me.
Mr. C. C. Libby and party,	Gorham, N. H.
Mrs. L. Adams,	Portland, Me.
Dr. W. D. Williamson and party,	Livermore Falls, Me.
Mr. A. D. Brown, and party,	Auburn, Me.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money.

It tells, besides, how to care for lamps; even that is imperfectly known.

I send it free; am glad to.

MACBETH, Pittsburgh.

Cheap chimney,
dear lamp.

MACBETH.

FAVORABLY KNOWN SINCE 1826. **BELLS**.

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In the Public Eye

Judge Alton B. Parker

From *Collier's Weekly*.

IF simple habits, a farm rearing, old-fashioned neighborliness and hospitality, are virtues that the American voter loves in a President, then Judge Parker has the beginnings of a strong candidate. It is almost an anachronism that a man who has kept so close to the soil and to the simple old ways should arise from a country village to stand as the hope of a great political party.

Judge Parker was born on a farm, and his home today is on a farm nine miles from the nearest town. There is significance in the fact that the greatness which now singles him out as the candidate of his party has radiated from the country village where, as a young man, he began the study of law, and where he courted his wife. He has never found it necessary to leave that village or to give up its simple life.

His home, which has become the mecca of Democratic leaders and politicians from every section of the Union, is a place of ninety acres, with a house on it such as may be found on thousands of other farms throughout the United States. It is eight miles from Kingston, on a hill above the Hudson, and Judge Parker drives into town every Sunday to hear his son-in-law preach at the Episcopal church. Judge Parker bears the certain stamp of the country life. It is in the bold, vigorous swing of his giant frame and in the deep outdoor ingraining of his sunburned face. In size he is over six feet, and erect as a soldier. He is trained to the minute by a daily routine of outdoor exercise that would delight the strenuous President. He is big-armed, heavy-shouldered, and strong, from a youth of hard work on the farm. His face is flushed with health, and his eyes are clear and sparkling. His mustache is red; his hair of a darker shade tinged with gray. His face is that of a man with a slumbering temper that it would be dangerous to arouse. Though his official duties keep him a great deal of his time in Albany, his home is at the farm at Esopus — "Rosemount" it is named. When he is in Albany he lives at the Ten Eyck Hotel, and the first moment that his official duties will let him get away he hurries to Rosemount. Here most of his decisions are written. His great library overlooking the Hudson is more complete than any to be found in a big New York law office. Whether at Albany or Esopus, he keeps the habits of the farm. Hisfad is cattle — a certain red breed which he imported from England.

The fear has been expressed that the quiet judicial temperament of Judge Parker would contrast badly with the vivid personality of President Roosevelt. Around Esopus, where his vigorous activities are so well known, this would create surprise. Though Judge Parker has been on the bench since he was twenty-six years old — and he is now fifty-three — those who see him in the glow of health can never associate him with the quiet retirement of the bench. There is not the first hint of the sedentary about him.

Judge Parker is a native New Yorker. His parents were too poor to send him to college, but he graduated from a normal school in his native county, intending to be a teacher. It was as a teacher that he went to Ulster County, where he lives. He taught for \$18 a week, and boarded with a neigh-

bor. Then he studied law on his savings. Later he went to the law school at Albany. Still later he became a lawyer at Kingston. He has steadily refused to become a city man. He has declined many temptations and offers. He bought the farm at Esopus as a home for the rest of his life, it be-



CHIEF JUDGE ALTON B. PARKER

ing his highest ambition to continue to hold his office on the Court of Appeals bench until he became too old to serve.

FACTS WORTH NOTING

— The Republican territorial convention of Honolulu has instructed its delegates to vote for the nomination of President Roosevelt. Governor Carter and Jonah K. Kalanianaole are among the delegates selected.

— The U. S. Circuit Court at St. Paul, Minn., unanimously denied, April 19, the application of E. H. Harriman and W. S. Pierce, for leave to intervene in the now famous merger case, in the Northern Securities settlement.

— Eight hundred tons of sulphur were used in France last year in making matches. The daily consumption of matches was three per head of the population. Matchmaking is a monopoly of the French Government, yielding an annual revenue of five million dollars.

— James Stillman, the New York banker, who founded the Stillman Infirmary at Harvard, has given an additional gift of \$25,000 to Harvard. With the \$50,000 previously given by Mr. Stillman, it is planned to erect immediately a contagious ward. The new building will be four stories high, and will be ready for occupancy next winter.

— The University of Chicago, it is reported, will soon abandon the "university system" in favor of the Oxford idea in teaching. Plans for a complete system of colleges both for men and women, involving the erection of two entire blocks of buildings, at an estimated expense of \$2,000,000 or \$3,000,000, have been announced in the report of the University Building Commission.

— Vice Admiral Makaroff distinguished himself in his earlier years by a spirited dash which he made during the Russo-Turkish war against some Turkish war vessels, which he succeeded in torpedoing. Now he has lost his life by a similar mode of attack. One of his pet topics was the question of the relative stability of cruisers, and of battleships that are built in compartments, in case of the impact of a torpedo, his judgment being in favor of the former class of vessels in the event of the explosion of a torpedo or a mine. His successor,

ESTEY ORGAN COMPANY

Pipe and Reed Church Organs

120 Boylston Street

Third Floor. Take Elevator

Note Change of Address

Vice Admiral Skrydloff, is one of the most popular officers in the Russian navy. He is a very able sailor and strategist, but his opportunities for service, now that the Russian fleet has been crippled, will be few.

— The first British steamship ever built in which the whole of the internal space, exclusive of engines and bunkers, is to be devoted to the transportation of fruit, was recently launched from a Thames dockyard. The steamer will carry a dead weight cargo of 5,000 tons of bananas. Cool air is kept circulating through every part of the fruit space. The annual importation of bananas into England has increased in three years from 1,500,000 to 5,000,000 bunches.

— The United States Government is about to establish a coaling station in the Aleutian Islands. The naval collier "Saturn," at San Francisco, is under orders to proceed to Kiska Island, one of the "Rat" group, there to deposit a cargo of coal. The "Saturn" is taking on a large supply of piles as a deck cargo, which will be used in building a wharf in Kiska Harbor.

— M. Anatole Leroy-Beaulieu, a member of the French Institute, and the author of many works of political interest, has arrived in this country, and is to deliver the Hyde lectures at Harvard this year. He will also lecture under the auspices of the Alliance Francaise in the principal cities of the United States and Canada.

— Dr. William R. Brooks, director of Smith Observatory and professor of astronomy at Hobart College, discovered a new comet, April 16. It was found in Hercules, right ascension, 16 hours, 58 minutes, and 10 seconds — declination north 44 degrees, 10 minutes, with slow motion northerly. American observers closely crowd their scientific brethren of Europe in competition for astronomical honors.

— The mail clerks of the United States are urging upon Congress the question of compelling the railroads to provide stronger postal cars. There are 11,000 men in the railway postal service, and they believe that they should not be exposed to the extra peril of riding in comparatively weak cars which in case of an accident are sure to suffer first. The railroads object to the provision of better cars, on account of the increased cost, and the national legislators seem loth to pass a mandatory act compelling the use of new coaches.

— A fire broke out, April 14, in the palace at Seoul, Korea, and all the imperial buildings, with the exception of the Kulseiken structure, which is in the European style, were consumed. The Korean guards hampered the Japanese in their work of rescue. The Emperor behaved with remarkable coolness, and personally superintended the escape of his retinue. It is doubtful whether the palace will ever be rebuilt.

— Rev. Dr. Joseph H. Twichell ("Joe Twichell," as the older alumni know him), pastor of

Ayer's Sarsaparilla. We put the best in. You get the best out. Economical. J. C. Ayer Co., Lowell, Mass.

a Congregational Church in Hartford, and senior member of the Yale Corporation, is announced as the Memorial Day orator at Yale this year. Five holidays are now combined in one for celebration purposes at Yale on Memorial Day, the other four being Lincoln's Birthday, Washington's Birthday, Fast Day, and Patriots' Day. Dr. Twichell is one of the most deservedly popular of Yale men, belonging as he does both to "Old Yale" and "Young Yale."

THE CONFERENCES

VERMONT CONFERENCE

St. Johnsbury District

Newbury was much grieved at the unexpected withdrawal of their former pastor, Rev. D. C. Thatcher, and his esteemed family. But the condition of Mr. Thatcher's health and the rigor of our climate rendered it almost imperative that he seek a home elsewhere. He very frankly said, also, that he had not the strength and vigor required for the work of the average charge. He has a position in the Pentecostal Institute, North Scituate, R. I., where he hopes to secure good school advantages for his family, will be acting pastor, and will do some teaching. The new pastor at Newbury, Rev. E. R. Currier, was promptly on hand for the first Sabbath after Conference, and has met with a hearty and generous reception. He will not at present occupy the parsonage, but will board. Those who have watched with godly solicitude the unexpected change in pastors, express the confidence that the crisis has been successfully met, and that a good year is in store.

Danville is well pleased with their new pastor, Rev. C. G. Gorse, who entered upon his work, April 10, preaching on both parts of the charge that day. His family reached their new home three days later. Very thoughtful and generous provision had been made for their reception. This, together with a liberal and loving "send-off" from their old charge at West Burke, ought to hearten them for a courageous push in this year's work. The change puts the pastor's wife near her girlhood home and in close touch with her kin.

East Burke people congratulate themselves on "no change," and the new year opens auspiciously. The Sunday-school is one of the best for that grade of charges, and may yet be much improved and enlarged. The average last year was 50. The people of the Congregational Church in East Burke are at present without a pastor, and as their plan has been for an afternoon service, their preacher driving from Lyndonville, several have suggested that our pastor, Rev. G. W. Manning, supply their pulpit as well as the Methodist. This would make it impossible for him to serve our small society at East Haven, and no convenient provision could well be made for them otherwise. No real action has been taken in the matter, and perhaps none will be. This much may be safely said, that any congregation will be well served where Mr. Manning officiates.

Lyndon waited one Sabbath for the new pastor, Rev. F. G. Rainey, but were highly pleased

with his ministrations, April 17. Some delay occurred in the transportation of his goods, but all came safely April 19. Some fresh touches are being put on the inside of the parsonage, and the elder has suggested the removal of the unsightly — at least hindering vision — cedar hedge, which has long cumbered the front lawn. Some will doubtless oppose its removal, as we all have more or less of the "as-it-was-in-the-beginning" liking in us. The ladies both at Lyndon and Lyndonville are very energetic and laborious in their efforts along all lines of church work. At the former place they have recently added to their working plant a set of table silver for their popular dinner entertainments. One must journey a long way to find a "boiled dish" that can outdo theirs (attest, the subscriber). The old campgrounds at Lyndonville are just now being occupied by amateur sugar-makers. Their "boiling works" are secreted, a little after the fashion of the "moonshiner's" still; but they no doubt have a rapturous lark out of the business. One youngster from the city, about three and a half years, was making the round of the camp, with his grandfather, April 16, and just learning to imbibe the maple juice.

West Concord was left to be supplied one Sunday after Conference — Rev. J. L. Wesley taking the work — on account of the illness of Mrs. A. B. Enright. She suffered from a threatening attack of erysipelas, and was in her room several days. They have now removed to their new field, but Mrs. Enright has added to former tortures that of a grievous boil upon the neck. Her doctor, however, reports the case favorably and conditions improving. A good congregation greeted the new pastor, April 17. This charge has determined to advance the salary, and the Victory contingent, now to be associated with them, has pledged to raise \$100. Would that a score of charges would follow this example!

Peacham is to be supplied — for a time, at least — by Rev. P. N. Granger, who has removed there, finding a home with his daughter, Mrs. McLaughlin. They have quarters in a quaint old house, formerly a country hospitally, dating back near to colonial times. Mr. Granger is gaining from the slight prostration at Conference. J. O. S.

Montpelier District

Springfield. — Rev. E. O. Thayer, pastor of this church, is permitted to enjoy a delightful vacation of over two weeks in the vicinity of his early labors in the South, through the generosity of one of his parishioners and an honored member of our official board, W. T. Gilman.

Randolph Centre. — We clip the following from the *Herald and News*: "Rev. D. L. Evans, who is expected to preach at the Methodist church this year, arrived with his wife last Saturday, but was taken sick and unable to preach Sunday. He is somewhat better, but is not quite certain as to the nature of his disease."

The District. — A review of the work of Conference shows some things worth mentioning so far as our work is concerned:

1. The district improved its record for promptness, and the statistics of every charge were in the first day, thanks to the pastors.

2. It looks like a new district we are serving. Of the 48 appointments as they stand, 23 receive new preachers; but since some of these places are supplied by preachers regularly appointed to other charges, only 19 preachers out of 36 are new to the fields. At the adjournment of Conference there was no supply for Bondville or Williamsburg. The former was supplied by D. L. Sanborn, who was on hand for the Sunday following Conference. The presiding elder visited the New Hampshire and New England Conferences and secured J. C. Hazelton of the latter to take up the work at Williamsburg. On account of impassable roads in some cases, and for other reasons in other cases, a majority of the preachers who moved were not in their pulpits the first Sunday.

Bradford. — Rev. A. H. Webb will accompany his wife to the General Conference. This is as it should be. This district is favored in having one of the ministerial delegates and both the lay delegates to General Conference this year.

W. M. N.

MAINE CONFERENCE

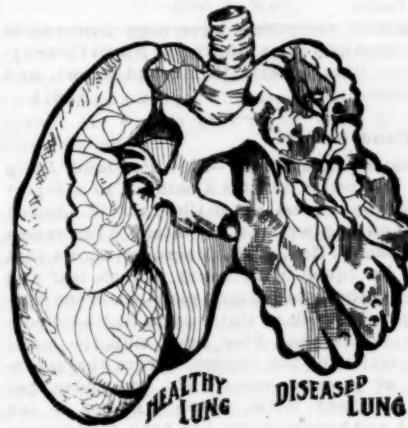
Lewiston District

Bath, Wesley Church. — On Jan. 1 the pastor, Rev. B. B. Holt, and wife celebrated their silver wedding. Their friends in large numbers came in, and it was much more than a delightful social function; it was an occasion of genuine Christian fellowship. A beautiful silver bread plate and twenty-five silver dollars were presented to the worthy couple. It was a pleasant coincidence that Mr. B. E. Fowler and wife, who were present, were also married at the same time. At the fourth quarterly conference there were very full written reports. This church now has 175 members in full and 11 probationers, 6 having joined the last quarter. More than 800 pastoral calls have been made during the year. The morning congregation comes up close to the 200 mark. The Sunday-school is in splendid condition. Mr. Fred Armes is the superintendent. Twelve professed conversion during the quarter. The Home Department flourishes. The prop-

CURES WEAK LUNGS

New Remedy which Heals Sore Lungs and Cures Bronchitis and Asthma

Sufferers from any Form of Lung or Throat Trouble can now be Permanently Cured



The Remedy is Free to all who Write

If you have any pain in the Chest, soreness of Lungs, night sweats, coughing spells, etc., these symptoms all indicate some sort of chronic Lung disease. My treatment cures all the various forms of Lung or Bronchial Troubles by purifying the blood, destroying the germs of disease, and building up all the worn-out tissues.

If you breathe hard, cannot sleep nights, are losing flesh and strength, you need my new Treatment to brace you up and put flesh where it is needed. I cure all sorts and kinds of diseases, and any person who is in need of a cure is requested to write me all about their affliction. State what you want to be cured of, and all your symptoms. The sure remedy for it will be sent you free by return mail. No matter how many diseases you may have, nor how long you have been afflicted, I can and will cure you, and will send you a Free Treatment to prove it.

Diseases of the Throat, Lungs, and other Vital Organs are especially prominent at this season of the year, and if you have these or any other diseases, just write me all about your sickness today and you will receive the Free Treatment at once. I have recently cured so many people with my new Treatment that I want a chance to prove my ability in your case. My address is Dr. J. A. Lomas, 21 Fredericksen Bldg., South Bend, Ind. Let me hear from you, and I will cure you.

At the North Pole

Hale's Honey of Horehound and Tar is not used, but wherever there are people who suffer from a cough or cold Hale's Honey is used with confidence of its curing quickly. Ask your druggist. He sells it.

Pike's Toothache Drops Cure in One Minute.

BETTER THAN SPANKING

Spanking does not cure children of urine difficulties. If it did, there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 193, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are that it can't help it.

erty is insured for \$16,000. Twenty-four ZION'S HERALS are taken.

Long Island. — Things have come up and on in an almost phenomenal way. On a dark night, and when the traveling was at its worst, the parsonage was crowded and the social service was inspiring. And all remained to the quarterly conference. Pastor Felix Powell has been greeted with full houses since he returned from Conference.

Miscellaneous. — Our Conference session was a delightful one. The hospitality was thoughtful and bountiful.

We looked upon the East Maine Conference. It is a royal brotherhood. Who can think of Rev. J. W. Day as a superannuated preacher? Bishop Vincent has grown mellow and saintly since he was last with us. He is a noble specimen of the brotherly, cultured Christian gentleman.

It was pleasant to see Rev. J. T. Crosby's son and Rev. C. S. Cummings' older son at the Lord's table in Auburn on that Sabbath morning.

It would be an excellent thing to make a strenuous effort at the beginning of the year to secure new subscribers for ZION'S HERALD.

Please do not forget that we resolved at Conference to make an earnest effort to secure the balance of our apportionments for General Conference expenses. Of course it will be an expensive Conference. But it will be a great Conference, and will grapple with great problems and bend down to the performance of great tasks.

Delightful receptions have been tendered to the pastors and their families at North Conway, Auburn, Park Street, Hammond Street, and elsewhere.

A. S. L.

Portland District

Portland, Chestnut St. — The Portland Daily Press of April 16 devotes a column to a report of the annual meeting of Chestnut St. Church of that city, in which it is stated: "The report of the pastor, Rev. J. W. Magruder, shows that he is in touch with every branch, leaf and flower of the great church plant, from the Sunday-school, which he states is in splendid condition, to the Pine Tree Boys' club, the latest organization of the church. From the standpoint of pastoral labor, Mr. Magruder has done excellent work. Each member of the church and congregation has been called upon one or more times, and the pastor has also visited the homes of many of the Sunday-school members and the sick at the hospitals and homes. This work has been largely supplemented by Mrs. Magruder, the ladies of the church assisting her in systematic visitation, also by the Mercy and Help department of the Epworth League. The social life of the church has been fully brought out through the work of the Ladies' Aid, the Ushers' Association, and the Social department of the Epworth League. At one of the League meetings, over four hundred young people, representing the business colleges of this city, attended a social and reception. During the year the church has come into possession of a splendid parsonage at 248 State Street. . . . Expended for the year on church improvements, \$9,500; parsonage, valued at \$12,000; repairs on parsonage, \$500; current expenses (exclusive of repairs), \$5,748; benevolences, \$2,776.81."

A Chance to Make Money

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. FRANCIS CASEY, St. Louis, Mo.

NEW ENGLAND CONFERENCE

Boston District

Boston, Tremont St. — The vestry of this church was the scene of a delightful occasion, Wednesday evening, April 20, when a cordial and hearty reception was tendered the pastor, Rev. Dr. E. A. Blake, and family, on his return for the second year of service. Rev. Dr. Pickles of St. John's Church, South Boston (formerly pastor at Tremont St.), and Rev. Dr. H. W. Ewing, of Winthrop Street Church, were present. Other churches were represented by letter, the ministers being unable to attend. The greetings were exceedingly cordial and sincere. The room was beautifully decorated with palms and cut flowers, while music (Whitman's orchestra) and refreshments filled out the program of a very enjoyable evening. "Old Tremont Street" did excellent work during the past year, and, with more united effort, expects to achieve even greater victories this coming year.

Roslindale, Bethany Church. — This church cordially welcomes its new pastor, Rev. I. H. Packard, who has already made a delightful impression.

Hopkinton. — This church is feeling happy because all bills are paid, and the pastor, Rev. F. W. Hill, is returned for another year. Mr. Hill did noble work the past year, and the outlook is bright. Many difficulties which had to be faced a year ago are now things of the past. The different departments of the church are in a healthy condition, and well generalized. A reception was tendered Rev. and Mrs. Hill, Saturday evening, April 23, which was a great success. The vestry was transformed into a cosy reception-room by the use of Turkish rugs and easy-chairs. A profusion of costly flowers added to the charm. The pastor and wife received hosts of friends, and words of love and commendation warmed their hearts. A fine literary program was rendered, mostly by home talent. Miss Elia Miller, of Boston, charmed the audience with her fine rendering of several selections. Mr. and Mrs. Hill were assisted in receiving by Miss Mabel E. Whittier and Mr. L. L. Woolson. Light refreshments were served, and at a late hour the company separated.

Cambridge District

Epworth Church. — Dr. Melville M. Bigelow advises this office that the new pastor of Epworth Church, Rev. G. W. Tupper, has made a most excellent impression in the pulpit and in his intercourse with the people.

Leominster. — A farewell reception was extended to Rev. and Mrs. E. P. Herrick and family by this church. Mrs. Herrick was presented gifts by the Standard Bearers, of which organization she has been superintendent, and by the Woman's Missionary Society, of which she has been president. Mr. Herrick was presented with \$80 in gold. Addresses were made by local clergymen, Hon. Mr. Blodgett, and representatives of the church. A leading business man sent a beautiful bouquet of flowers. The attendance was large and expressions of esteem many.

Lynn District

East Boston, Meridian St. — Rev. L. B. Bates, D. D., pastor, and Mrs. Bates were tendered a farewell reception, April 20, on the eve of their departure for Los Angeles, Cal. The occasion also marked the twentieth year of service of Dr. Bates at Meridian St. Church. All the members of the clergyman's family were present, including Governor and Mrs. John L. Bates, and many clergymen from nearby places were in attendance to extend their congratulations.

Melrose. — Rev. F. K. Stratton, D. D., who has removed to Melrose, where he will reside permanently, will supply the Methodist church there during the month of May while the pastor, Rev. C. H. Stackpole, is absent visiting the General Conference.

East Saugus. — With the ending of the Conference year Rev. John R. Chaffee closed a successful pastorate of four years. The people gave him a genuine surprise on Thursday evening, April 21, the last of his residence in town. The choir, composed of young ladies, held the weekly rehearsal in the vestry of the church, and Mr. Chaffee was invited by the director to be present. At 8 o'clock, accompanied by his brother, Rev. Wilbur G. Chaffee, he went to the

vestry, and as he stepped into the room the large company assembled arose and greeted him with hearty applause. Mr. Wilbur F. Newhall then stepped forward, and after an exchange of greetings escorted Mr. Chaffee to the centre of the room, where Miss Mabel E. Nowell, president of the Epworth League, in a few words, presented to him a beautiful gold watch of the latest and best Waltham make, inscribed upon the inside case as follows: "Presented to Rev. John R. Chaffee by his parishioners and friends of East Saugus, Mass., April, 1904." Mr. Chaffee was much surprised, but was equal to the occasion, responding in a feeling manner. A correspondent writes: "Mr. Chaffee has in his four years' residence here endeared himself to every one regardless of creed by his pleasing personality, and this gift was but a slight expression of the friendship of the people."

Salem, Wesley Church. — The new year opens very pleasantly and hopefully with the new pastor, Rev. Wilbur N. Mason.

First Church, Chelsea. — Large and enthusiastic congregations greeted the new pastor, Rev. Philip L. Frick, on his initial Sunday with this church. He is very hopeful of the future.

Cliftondale. — Rev. Donald H. Gerrish sends the following encouraging information under date of April 23: "For four weeks preceding Conference we had Miss Frances B. Adams with us in special services. The last Sunday she was present we baptized 11, received 16 on probation, and 2 into full membership. Since then we have received 2 more on probation. Others are yet to come. Among those received on probation were a father, mother and daughter, and they, together with two younger children, received baptism. The church has

Crockery and Glassware For Summer Homes

Intending purchasers will find every requisite in this line, whether in Dinner Sets, Toilet Sets, Glassware and Lamps, or Matchings to old sets. All grades, from the ordinary to the expensive specimens.

We have recently landed from the Josiah Wedgwood Pottery, some of the old blue under-glaze Dinner Services of 142 pieces, marked at \$19.00; also Staffordshire under-glaze decoration, reliable and desirable sets, 130 pieces at \$12.00; other makers, 112 pieces at \$7.25.

Selections made now will be sent at date required. We suggest that now is a good time to order matchings of China and Glass for your city home, that it may be ready for delivery in autumn, as considerable time is required for importation.

New subjects of the old Wedgwood historical plates; booklet of half-tone cuts mailed free on application.

Monograms, Crests and Decorations on China and Glass, for home and yacht services, made to order.

One price in plain figures, and we are not undersold on equal ware if we know it.

INSPECTION INVITED

Jones, McDuffee & Stratton Co.,
120 FRANKLIN, cor. Federal St., Boston

N. B. — Street cars may be taken from either railway station to our door.

Some Pretty Things in Ladies' Neckwear

will be found at



Washington St., through to Winter St.

been greatly quickened, the interest in the prayer-meetings increased, a number of men gathered into a Brotherhood, and many led to Christ. Miss Adams, by her life and earnest preaching, has blessed church and community."

IN THE RIGHT DIRECTION

For 27 years Franklin P. Shumway has been closely associated with progressive advertising in this city. During fifteen years past he has conducted a successful advertising agency which has outgrown the individual, a penalty which successful men pay for success. To place his large business on a more permanent footing, Mr. Shumway has incorporated his business under the name of the Franklin P. Shumway Co.

The new company succeeds to all the business of Mr. Shumway, who numbers among his clients many of the leading manufacturers, jobbers and retailers of New England, as well as in New York and the central West. He has built up his large business by strict attention to it and by developing plans for increasing the sales of his customers' products with the least expenditure of money.

The Franklin P. Shumway Co. is a Mass. corporation, with paid up capital of \$30,000, and will continue Mr. Shumway's custom of discounting bills on presentation. It has a fine suite of offices in the Jewelers' Building, 373 Washington St., with ample facilities for handling large American and European advertising in the most expeditious manner.

The newspaper publishers, with whom Mr. Shumway has so long dealt, will join in wishing the Franklin P. Shumway Co. the greatest success.

CHURCH REGISTER

HERALD CALENDAR

RICHMOND (Me.) CAMP MEETING. Aug. 12-22
ITHIEL FALLS CAMP MEETING. Johnson Vt., Aug. 26-Sept. 4

BOSTON PREACHERS' MEETING. — On May 2, Rev. W. G. Seaman, Ph. D., will read a paper on "Religious Training."

W. H. M. S. — The regular monthly business meeting of the N. E. Conference Executive Board will be held in Bromfield St. Church, Monday, May 2, at 2 p. m.

Mrs. M. C. STANWOOD, Rec. Sec.

PULPIT SUPPLY. — A former New England pastor, engaged since for a score of years in university and theological seminary work, may be secured to supply a pulpit or pulpits in or near Boston during July and August. Has frequently supplied leading Congregational pulpits in London. Address X, ZION'S HERALD office, Boston.

IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH,
3586 Gloria Building, Milwaukee, Wis.

Springtime brings the wants of the housekeeper to the realization of wants for matchings or new outfitts of Crockery and Glass, and Jones, McDuffee & Stratton's announcement in another column suggests their exhaustless stock to supply from or to interest connoisseurs in the ceramic art, if not to purchase, as their supplies represent the new concilts in shape and decoration.

NOTICE. — To Preachers of New England Conference: We are home from the South for the season. The past year has been in every sense the most successful of the fifteen we have spent in that section—more students, more conversions, more money. We want an opportunity to present the needs of our work to as many churches as possible on the following terms: 1. The privilege of taking a collection for Mailallen Seminary. 2. Free entertainment from Saturday P. M. to Monday A. M. Mrs. Hamlen is equally informed in regard to the condition of our brother in white, and she or I will gladly supply for any one of you within one hundred miles of Boston. We are ready to begin this work now. Please apply for dates as early as possible, and address us at 216 Cohanett St., Taunton, Mass.

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is Borden's Peerless Brand Evaporated Cream. It has a delightful, natural flavor, and is superior to the richest raw cream, with the added insurance of being sterile. Always carried by soldiers, sailors, hunters, campers and explorers. It has become a household necessity.

NEW ENGLAND CONFERENCE-CHURCH AID SOCIETY. — The annual meeting of the Society will be held on Wednesday, May 4, in the Committee Room of Wesleyan Building, Boston, at 10 a. m. Churches desiring help from the Society should be represented then by the pastor and one member of the official board.

GEO. S. CHADBOURNE, Sec.

ST. LOUIS EXPOSITION OPENS APRIL 30

THE WORLD'S GREATEST EXPOSITION

In two weeks more the gates of the Exposition Grounds at St. Louis will be thrown open; the button will have been pressed by no less a personage than President Roosevelt. The machinery will immediately be set in motion, and the grandest, most gorgeous and most stupendous exposition which the world has ever witnessed will be a reality.

It is a world in itself, and what a cosmopolitan affair! Filipinos and Greeks, Romans and Africans — in fact, natives from almost every portion of the earth's surface are there; and the buildings have an architectural beauty which will prove a treat to the beholder. Industry and art, modern and ancient, of every conceivable form will be presented. And the glorious "Old Pike" — why, the Midway at Chicago World's Fair was but a side-show in comparison! The St. Louis Exposition may be termed a marvel, for its exhibits can scarcely be imagined. A very accurate idea of the Exposition, however, can be gleaned from the beautiful booklet of 40 pages, which contains illustrations and an elegant map of the grounds, and which will be mailed free by the General Passenger Dept., Boston & Maine R. R., Boston, to any person upon receipt of address.

W. F. M. S. — Miss E. Mae Chisholm, the deaconess who has sung herself into the hearts of many in New England, especially by her "Little Black Sheep," has sailed for China, to relieve some of our missionaries who are broken down from overwork. New England Branch has assumed part of her support, and the money must be raised outside of our regular appropriations or collections. Any one wishing to contribute towards this, please send the money to their Conference treasurer, or to the Branch treasurer, Mrs. B. T. Williston, 8 Monmouth St., Somerville, Mass., stating that it is above regular contributions and for Miss Chisholm's salary.

SARAH C. LEGG,
MARY E. HOLT,
CLEMENTINA BUTLER.

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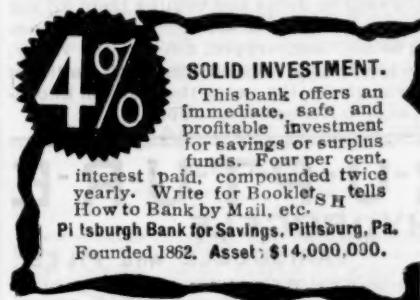
CARD OF THANKS. — I desire to thank the brethren of the New England Conference for their kind and substantial remembrance to my husband. He was so glad to see some of his brethren once more.

MRS. A. W. BAIRD.

Languor and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

REQUEST. — For the sake of co-operation and interchange of thought and methods, will the secretary of every Methodist Social Union in the land kindly send his address at once to the secretary of the Denver Methodist Social Union, 2255 South Columbine St., Denver, Colorado.

NEW ENGLAND DEACONESS AID SOCIETY. — An "Easter Offering" will be received at the May meeting on Tuesday, the 31, at 2 o'clock, in the Committee Room, Wesleyan Building, 36 Bromfield St. Every one is asked to bring a useful article, or articles, the name of which will begin with the same letter as the name of the giver. These gifts will be divided among the Deaconess Hospital, Home, and Training School, where they are much needed.



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April 27, 1904

OBITUARIES

"Thou shalt be changed;" a few short days
Will be enough to bring
A glory that through heart and flesh
Shall breathe immortal spring.

—Caroline M. Noel.

Ham. — Mrs. Eliza F. Ham, wife of Philip Ham, died in her home in Everett, Mass., Jan. 19, 1904. She was born in Newburyport, Mass., June 8, 1857.

Nearly all Mrs. Ham's life was spent in Everett. She was married in her twenty-fifth year to Mr. Phillip Ham, who, with her five brothers and three sisters, the immediate kindred, remains to mourn his loss. Her home life was charming and beautiful. She loved intensely her relatives and friends, and especially upon her devoted husband and brothers and sisters she poured out such a love as made her beautiful in their hearts and bound them to her with a responding love as rich and faithful as her own. Her parents were devout Christians. The mother, a beautiful and noble Christian woman, and a sister, Miss Caroline Manser, who in recent years has been afflicted with loss of sight, a saintly woman too, made deep impressions upon her character. She confessed Jesus Christ as her Saviour and joined the First Methodist Episcopal Church of Everett, its first convert, in her fourteenth year. She was ever most active in her church, and loved it with an ardent affection. Her wise counsel, sunny hopefulness and indefatigable labors and sacrifices of love made her ever a leader in the local church. She served prominently, too, in the Conference Ladies' Aid and Woman's Home Missionary Societies, and the memorial services held by these societies, with their rich words of love and praise of this admired and trusted leader, show how largely God blessed and used her in His church. Her sympathy ever went out to all in need, and a multitude whom she helped will ever remember her fine face, tear-jeweled, and her kind words rich with comfort and cheer as in the spirit of her Master she went about doing good.

Just before her fatal illness she spent a Sabbath at Asbury Grove, a spot precious to her because of the many summers she had spent there with her mother. She lived that day in memory and in hope, spoke often of her precious mother, and doubtless had some premonition of the approaching glory into which she was entering, even then. Her illness was attended with most severe pain, and yet she never uttered a word of complaint, and when told that death was inevitable and near, she smiled and said: "I am going home to heaven to be with mother." Fulfilled to her was the promise: "He that keepeth My word shall not see death." At the last she dictated touching love messages to her closest friends and to the loved companions of her labors in the church. In almost the last hour of her consciousness she partook of the Lord's Supper, repeating every word of the service from memory as her pastor read it, and at its close, with her glance fixed upward and with a radiant smile flashing through her tears as if she were speaking to her Lord, she said: "It is beautiful, beautiful." She comforted her beloved husband and her brothers and sisters with words so glorious with faith and hope and love that her last hours were to them all as a Mount of Transfiguration. Calling each by name and bidding them all not to mourn for her, she said: "Good-by. I am going home," and stepped, not into the valley, but to the heights lighted ever with smiles of Him who giveth the peace that passeth knowledge, and, to His beloved, sleep.

The funeral service was held in her church and was largely attended. The entire membership of the Ladies' Aid Society came in a body. Her favorite songs were sung. Her pastor spoke briefly, and Dr. Edward R. Thorndike and Dr. T. C. Watkins spoke tender and comforting, beautiful and inspiring words of her life. The impressive service ended, her body was carried to its place of rest in Greenwood Cemetery.

A woman of unusual charm and force of personality, of brilliant mind and tender heart, faithful ever to the highest ideals, her chief crown is that her heart cast all its crowns at the feet of Him who, of her life, was Lord of lords and King of kings. As Robert Browning contemplated the Fano Guardian-Angel until its beauty revealed to him a divine charm filling all skies and descending to mantle all the world, even his own life, with its loveliness, and seeing he loved, and loving he served, so this good woman, looking unto Jesus, the Author and Finisher of our faith, saw the beauty of the infinite love filling heaven and earth and her own spirit and life, and she might well have said: "All is beauty, knowing this is love, and love is duty." She was greatly beloved, and her passing is the fading of a rare loveliness from the earth, the checking of an inspiring music, the quenching of a healing fountain, the eclipse of a guiding and gladdening light. Yet our comfort is that her faith in our risen Lord was sure and steadfast. She found death not night, but the break of morning, for "He hath abolished death and brought life and immortality to light." "He that believeth on Me shall never die."

J. W. J.

Briggs. — Mrs. Louisa R. Briggs, oldest member of the Methodist Episcopal Church in East Woodstock, Conn., very peacefully passed on to heaven, March 10, 1904, at the age of 91 years.

Her life of active church membership, more than seventy-five years, was "as ointment poured forth." To her no other place on earth was quite so delightful as the house of the Lord. Hers was, indeed, "Christianity in earnest." After she could not longer attend service, her pastor ever found it most pleasant and profitable to call upon her. His long pastorate during her declining years drew him very near to her. In compliance with her wish he dwelt, at her funeral, on that golden word of Jesus: "She hath done what she could."

She leaves a beloved daughter and a granddaughter to mourn their loss; also a beautiful little great-granddaughter, very dear to her heart. The rule of Christian love was the main-spring of the daily life of Mrs. Briggs. We shall all greatly miss her, but heaven has gained a choice soul. "Friend beloved, in heaven we'll meet thee, some sweet day."

OTIS E. THAYER.

Crowell. — Mrs. Angeline Crowell, wife of Levi Crowell, daughter of Lincoln F. Baker and Amy Crowell, was born in West Dennis, Mass., 74 years ago, lived in that place all her life, and passed into the higher life Friday morning, March 4, 1904.

Her sphere was her home. Life to her was full of beauty and joyfulness. It was in her home that she exercised her greatest influence, devoting her life to her husband and children, making her home the brightest, best spot on earth to her family and friends. With a buoyant, bright, optimistic disposition, she carried sunshine, restfulness and help wherever she went, so that within her limited circle she exerted a great influence almost unconsciously. Her life is manifest in the character and devotion of her "boys," every one of whom is an elder or a deacon in the church.

The three sons left their business and for a week before their mother died, together with their father, kept constant watch and vigil by her bedside. Her last illness was very trying, yet no complaint or murmuring escaped her. She had always been deeply interested in her church, of which she was a member for over fifty years. Were any sick or needy in the neighborhood, something dainty, something comforting and helpful, was sure to find its way to them from her. Her confidence in her Lord and Master was sure and steadfast, and she was ready and glad when He came and called her. Her life work was done. She had lived a Christian life, which came to a beautiful finish in her last words, "Going home."

Besides her husband, Mrs. Crowell leaves three sons: Lincoln F. Crowell, of Boston; L. Howes Crowell, of Bloomfield, N. J.; and Julius B.

Crowell, of Montclair, N. J. There are also six grandchildren, two of whom, Miss Edith J. Crowell and Miss Florence L. Crowell, children of the oldest son, feel in her loss that of a mother, which she has indeed been to them since the death of their own mother in their early childhood.

At the funeral service, Rev. C. W. Ruoff paid a tender and fitting tribute to her beautiful Christian character and spoke words of comfort and consolation to the bereaved ones. Many beautiful floral offerings bore silent testimony to the love and esteem in which she was held by many warm personal friends. The burial, which was private, took place at the family lot in the West Dennis cemetery. The sympathy of the entire community is extended to the sorrowing family.

E. J. CROWELL.

Guoir. — Mrs. Maria R. (Dutton) Guoir was born, March 26, 1841, and passed to her heavenly home from Augusta, Me., March 29, 1904.

For more than forty years she had lived with her kind and thoughtful husband, G. L. Guoir, at the Brookdale home. For several years she had seemed quite frail, and was a homekeeper in the best and truest sense; yet no one better enjoyed the society of the young, or a social hour with friends, who were ever welcomed in a most cordial way. A sweet, sympathetic nature, strengthened by firm Christian principle, made her one whom "none knew but to love, none spoke of save to praise." Early in life she united with the church of Christ, of which she ever remained a consistent member.

Only two weeks before her death she said to one who was calling upon her, that this past winter had been her best for many years, but spoke of the joy which the springtime would bring; and truly it brought to her soul the joy which the redeemed alone may know.

Two sisters — Mrs. Charles Dyer and Mrs. Abbie Roberts, of Augusta — and two brothers — R. W. Dutton, of Augusta, and a brother in the West — with a wide circle of friends, mourn their loss. The sympathy of the community is with the bereaved husband, and many prayers are offered that he may be sustained in this trying hour.

The funeral services were conducted by Rev. E. S. Cudworth, and attended by a large company of friends and neighbors. A quintet feelingly rendered "One by One," "Some Sweet Day," and "Some Day We'll Understand."

E. S. C.

Whipple. — Mrs. Jane Lowell Whipple was born at Concord, Me., Sept. 13, 1821, and died at Solon, Me., March 25, 1904.

She was the last survivor of a family of nine children. June 27, 1818, she was married to Herman Whipple, and commenced housekeeping on a farm some two miles north of the village of Solon. In 1868 they moved into their new and beautiful home in Solon village, where she died. Mr. Whipple was knocked from a railroad bridge by a train at Jackman, and killed, May 31, 1898, about a month before the fiftieth anniversary of their wedding. Of their three children one died in early childhood, the others (a son and daughter) live in Solon.

Mrs. Whipple commenced the Christian life and united with the Methodist Episcopal

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N. J. Knight, 79 years of age, 91 Pierce Street, New Bedford, Mass., writes: "I had La Grippe, which left me with severe Catarrh of Mucous Membrane all through my body, a very hard cough mornings, enlargement and inflammation of Prostate Gland, bloody urine, and my sufferings were intense. I am taking Drake's Palmetto Wine; have used less than two bottles so far, and am gaining in every way. I did not hope to feel so well as I do now, and have great cause to rejoice that I found such a wonderful medicine as Drake's Palmetto Wine."

A test bottle will be sent prepaid, free of charge, to any reader of this paper who writes for it to Drake Formula Company, Drake Bldg., Chicago, Ill. A test bottle often cures.

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Church in Solon in 1865, and to the close of her life continued a "consistent member." She was amiable in disposition, persistent in her efforts to make life pleasant for others, unwilling to do or say what might needlessly sadden or pain others. In her last sickness, which was brief and not painful, she refrained from speaking of death to her children and grandchildren to save them pain.

Life meant much to her. She was a "Daughter of the American Revolution," and found pleasure in the work of that society. Last summer, with her daughter, she spent weeks at the White Mountains, and found constant delight in sitting on the piazza of the hotel and looking up at the mountain peaks. She had read much during the winter, and looked forward with much anticipation to another stay among the mountains, and even to a visit to Washington, D. C.

Hers was a quiet, placid, joy-giving life, prolonged into the late eventime, and closing like the going to sleep of a tired child who expects to wake in the morning. • W. F. BERRY.

Keys. — Mrs. Jane (Scarlett) Keys was born in Ballaboro, Cavan Co., Ireland, Nov. 26, 1803, and died, Feb. 22, 1904, being one of eleven children — eight girls and three boys.

Her father's name was Richard Scarlett, a nail-maker by trade, who was born in Ireland in 1760 of Scotch parents. Her father had both seen and heard John Wesley, the founder of our beloved Methodism. Her mother was Prudence Fitzgerald, descendant of Gerald Fitzgerald, ninth Earl of Kildare, who died while imprisoned in the Tower of London, and his son, Lord Thomas Fitzgerald, soon after his father's death, in the reign of Henry VIII., was executed on the charge of treason, their estate being confiscated. But the only crime of which they were guilty was that of a passionate love for Ireland, and leadership in a movement to free Ireland from English tyranny. Mrs. Keys' father and mother were earnest and devoted Christians, members of the Church of England. Her father lived to be 94 and her mother 86. One sister lived to be over 90. Her father and mother were opposed to John Wesley, and the religious movement for which he stood; but their daughter, at the age of ten, experienced religion for herself, and became an enthusiastic Methodist; and to this faith she has always been loyal, although, on account of the opposition of her parents, she did not join the church until she was of age.

She was married in Ireland, in the year 1832, to John Keys, and the first twenty years of her married life were spent there, where also her nine children were born. In 1852, Mr. and Mrs. Keys emigrated to Montreal, Can., where they lived until May, 1872, when they moved to Coventry, Vt., buying a small farm, where they lived until 1888, when her husband died, and she went to reside with her son Isaac, who, with wife and children, has done all he could to make her last days pleasant and happy. When the Methodist Episcopal Church was organized in 1877, Mrs. Keys at once joined it; and although 75 years old, and living two miles from the church, and not having a team, she did not consider it a hardship to walk the two miles and back nearly every Sunday in the summer time for the first two years; then rheumatism seized her, and she had to give it up, except a few times to attend communion service. But for the last eight or ten years she has not been able to do even that, so the pastor or presiding elder and some of the members have been in the habit of going to her home once or twice a year to commune with her; and these were always seasons of blessing to all who went there, for although nearly blind and quite deaf, a person could not help receiving a spiritual uplift to hear her repeat whole hymns and long passages of Scripture, and praise God for His wonderful love and mercy to her.

Her 100th birthday came upon Thanksgiving Day, Nov. 26, 1903, and her son, assisted by the W. C. T. U., had a reception for her, Nov. 27, when a large number attended. She had a remarkable memory, not only of hymns and Scripture, but of persons and events. When those to whom she had not spoken for months

took her hand and told their names, she would inquire about each member of their families, etc. She seemed as well and as strong that day as she had the year before, and she continued well until about ten days before her death, when she took a cold which she could not seem to throw off, and slowly drifted away, until, on Feb. 22, the end came, and she went to be with Him in whom she believed. Thus has gone one of the most humble, saintly Christian characters that I ever met.

The funeral took place, Feb. 24, at the Methodist Episcopal Church, Rev. M. A. Turner, her pastor, officiating, assisted by Rev. A. S. Boile, pastor of the Congregational Church. The local W. C. T. U., of which she was a member, were present in a body. The burial was in the Coventry cemetery.

J. P. WHEELOCK.

In Memoriam *

Ruth Lillian Woodward

Like a beam of light from heaven she came
But ten short months ago;
Today she sleeps, dear little Ruth,
In her peaceful grave so low.

Did Edith and Mertie and Clarence come
Down to the gates of pearl,
When an angel bore her spirit home,
To welcome the little girl?

Who knows? Yet we read in our Father's
Word

Of a heavenly mansion fair,
Where broken home-circles shall reunite,
No more to be severed there.

So we'll trust and wait our Father's will
To summon us by-and-by
To greet our four little ones happy and free
In our Father's house on high.

W. D. W.

* **WOODWARD** — In Norwich Town, Conn., April 15, Ruth Lillian, daughter of Rev. and Mrs. W. D. Woodward, aged 10 months and 8 days.

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The New Reformation

Continued from Page 521

tants overthrew the authority of tradition; in the name of tradition the Catholics well-nigh annulled the Scriptures. Without tradition the Scriptures are without external support, and cannot become a dogma; they remain simply historical documents subject to the appreciation and interpretation of the individual reason." A reformation not less radical than that of the sixteenth century is now upon us. The principle of the Reformation abides permanently in the church. We must complete the work of the reformers, and repudiate as absolutely the external authority of the Bible as they did that of the church, and return to the liberating principle of the inward witness of the Holy Spirit, the experience of the Christian soul itself, by which a far more secure basis is given to the truth of the Christian religion. The critical spirit in religion was twin-born with the Reformation. If the Gospel is the basis of Protestantism, free inquiry is its necessary form. It cannot give up either without committing suicide. The form of the religion of the spirit is liberty; its content is the Gospel. The idea of setting up in Protestantism an external infallible authority is only a survival of the principle which was defeated in the sixteenth century. To it are due the ills and agitations of modern Protestant churches. No choice remains but either to turn back again to the Roman Catholicism whence they once came out, or to rise joyfully and vigorously from the religion of the letter to the religion of the spirit.

The authority of the Bible is wholly spiritual, appealing to the mind and heart; it exists only so far as it becomes one with the experiences or the present aspirations of piety. It has no more need of official verification than the light which enlightens the eye, or the duty which commands the conscience. Every Christian, in practice, makes distinctions in the traditional Bible. He always turns to those parts which build up his faith and passes by the rest. The authority of the Bible is proportioned to its effects. Texts which produce no effect, or which might even prove dangerous if the letter were blindly followed, are without force. The letter of the Bible is no longer the infallible rule of religious thought, the oracle of absolute and eternal truth. It is no longer a code, but it remains a testimony; it is no longer a law, but it is a means of grace. Protestantism has given up the

vain attempt to make an infallible oracle of the Bible — "the dogma of the infallibility of the Bible is not only inconceivable to thought, it is also useless in fact" — but it will ever enthrone it in the highest place of honor as the indispensable light of the mind and bread of the soul.

Jesus came to abolish religions of external authority and to found the inward religion of the Spirit, that is, a direct communion with God, established in the renewed conscience. The authority of the church, the Pope, the Book, has been done away; the authority of God alone remains. The outward authority of the letter has given place to the inward and purely moral authority of the spirit. The old dogma of the infallibility of the Bible is inevitably and unconditionally dead. We do not need an external, infallible authority. There is none. We repudiate it in the spirit of the reformers, who shook off all human authority that they might the more firmly and absolutely establish the authority of God in the consciences of men. The

plaints and threats of reaction lifted up by timid believers are but reproaches addressed to God himself.

The two essential and parallel functions of the religion of the Spirit are, to seek for truth by the loyal exercise of the intelligence, and to pursue after holiness by the energy of an upright will and a purified heart. Christendom must get back to the religion of the Spirit if it is not to lose its title of nobility and the image of its first ideal.

To be a Christian is not to acquire a notion of God, or even an abstract doctrine of His paternal love; it is to live over, within ourselves, the inner, spiritual life of Christ, and by the union of our hearts with His to feel in ourselves the presence of a Father and the reality of our filial relation to Him, just as Christ felt in Himself the Father's presence and His filial relation to Him. It is not a question of a new teaching, but of a transformed consciousness. Care must be taken not to confuse faith with belief. Christian faith is a moral act rather than an intellectual, having, like all moral acts, its sanction and sufficient warrant within itself. Man is saved by faith alone, not by faith and right beliefs or faith and good works; by faith alone produced by the simple preaching of the Gospel of Christ and sealed in the heart by the Holy Spirit. Faith, thus understood, has nothing to fear from historic criticism; it belongs to another order.

"The authority of Holy Scripture cannot be the object of faith, nor can it even be the basis of faith in Christ; on the contrary, it is faith in Christ which makes the Christian, and which alone makes it possible for him to recognize the peculiar authority of Scripture. Formerly men went from the Bible to Christ; henceforth men will go from Christ to the Bible. Faith in Christ, a life in communion with Christ, the transformation of our evil self by His word and spirit, are effects in the exclusively moral order and immediately justified to each conscience in which they have taken place. The Bible, the canon, and the books which constitute it, are historic and literary phenomena which it is neither legitimate nor possible to withdraw from the researches and authority of criticism, exegesis, and history."

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